

ROMANCE AND GENERAL MORALITY.

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VOL. VI—NO. 20.

Dreams, Biblical Dreams, Dreads of Divine  
 Origin, Ancient and Modern Interpretations  
 Opinions, Arguments for Immorally, respon-  
 sibility and Moral Uses of Dreams, Analogies  
 of Dreaming and Insanity, Dreams of Animals  
 Unforgettable Dreams A Decent and Modern, and  
 a Dictionary of Interpretations

of physical conditions, but even of mental, so far as regards a casual condition of the brain. Moreover, these (so to speak) chemical dreams are for the most part, generally typical or analogous to the waking state, and are distinguished from even in this respect approaching to the nature of a vision—and are of an abstract character. In these, too, the transitions from beauty to deformity, from pleasure to pain, from delight to disgust, are gradual and almost imperceptible to satisfy one that no derangement and festination of the digestive organs could in the short space of time produce such vicissitudes within the world of the mind.

Here, too, we were struck by the fact that we know too little of the nature of the so-called "peak experience"—may, even to imagination; incidents are connected, and instead of the compulsion of our waking hours, we are either alone among the stars or in the midst of a vast assembly.

Intelligent beings, such as we call angels, "The forms of the material world no doubt enter into these phantasms or visions, and the result, on waking, is an indelible impression, which does not endure the slightest attack which we meet

[illegible]

there are more things which the wisest  
of that ever lived does not know, than there  
are stars in the firmament, and a boundless  
boundless sea of natural and mental ex-  
istence, and comprehend the vast range of cause  
and effect in the two almost infinite departments  
of natural and mental wonders, will it be said  
that the wisest of that ever lived is not competent  
to supernatural causes. But what does the  
will cure, so long as these blunders are a suf-  
ficient basis on which to erect his batteries  
the demolition of the important regulations  
and the demolition of the important regulations  
and perpetual plenty, a fearful work which is  
any place, is being done to an alarming ex-  
tent, and it is no marvel that the old *tidal* is ex-  
tremely impatient about these days. It is im-  
possible to explain the manifestations in  
the world as proof that they could not be ex-  
plained upon scientific principles if we only  
had the more of science.

It is not to be wondered that neither  
physical or mental science have anything to do  
in the thing in question, which is a sacred as

[illegible]

within two and a half miles of Keokuk, he has seventy-one acres set in grape vines, with fine oak posts and wire to train them upon. He has expended in all some \$35,000 on his vineyard, and enclosing the grounds, building tenant-houses, etc.











## Religio-Philosophical Journal

OFFICE 102 SOUTH CLARK ST., 24 FLOOR.

**S. S. JONES,**  
EDITOR, PUBLISHER AND PROPRIETOR.  
Late the  
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The Pen is mightier than the sword.

## THE NATURAL LAWS.

BY "VIOLATION" OF NATURAL LAWS  
IS MAN MADE SICK OR WELL?  
NATURE'S LAWS ARE GOD'S  
LAWS—NO POWER OUT-  
SIDE OF GOD.

"No power outside of the most refined,  
Each eye is working as it was designed."

A strange instrument is the human mind. It is not a piano, not a melodeon, not a violin with its strings or aiken chords,—yet it is an instrument that is constantly being played upon by outside influences. How little people appreciate the sublime fact that the human mind in its make up, is so constituted, and its delicate material so arranged, that it vibrates in harmony with the movements of the limitless universe of God. Retaining the idea that each stage of development in the progress of mind or matter, is perfect in its result, and that there is as much system, order, beauty, love and benevolence in one manifestation or phase of life as in another, and that it is foolish to assert that God is only in one law, and outside of that, is nothing but anarchy and misrule. Without desiring to fully discuss that question in this article, we would merely assert that "order is heaven's first law," and that there is a divine system manifested in disease as well as in health; in confusion as well as in order,—that to ascribe one to the agency of God's mysterious workings, and not the other also, is a mistake which all humanity will eventually admit. We recognize the grand fact that God is in all manifestations of life; that not even a sparrow falls to the ground without His notice; and that it is utterly impossible for the children of earth to violate one of His divine laws. We have frequently alluded to this position in previous articles, but we propose in this one to elucidate the subject still further, for the idea is almost universally entertained that man can violate the laws of God, trample on them with impunity, and defy the very Infinite Himself in His management of the affairs of His own universe. We desire, however, in this article, to settle the question in regard to the power of man to violate a natural law, and show to the world that it is utterly impossible under any circumstances for him to do so.

1st. God is infinite, omniscient and all-powerful.

2nd. If infinite, His laws cannot be local in their character, but must partake of every characteristic of His nature, and must be a part of Him.

3rd. If all-powerful, His laws must partake of that essential characteristic, for all laws possessing power must be a part of God, or there would be a power outside of Him, in which event He would not be all-powerful.

4th. God is infinite; hence all His laws must be infinite in action or boundless in extent, for, to say that there is a law connected with God that is not infinite in its nature and capacity, would destroy His claim to infinity. Whatever law is connected with Him must be infinite in its nature and action.

If there is a finite law, it cannot be connected with God, for in that event certain parts of Him would be limited in extent, destroying His infinity at once.

5th. If natural laws are not a part of God, then there is a power outside of Him, and He is not all-powerful.

6th. If all natural laws are not infinite in their nature or action, in all respects, then there is a principle in the universe antagonistic to God, and He cannot be infinite.

7th. All laws are of God; all laws possess power; if not of God, then there is a power outside of Him destroying all His claims to omnipotence.

8th. Disease creates pain. If not caused by law, by the action of immutable law, what does cause it? If not caused by law, then it would imply that something could be created out of nothing, which no one will admit.

9th. Law causes pleasure; law causes pain, law causes joy; law causes you to be sick; law restores you to health. These laws possess power, or they could not act. If they act, they possess power; if they possess power, they must be a part of God, or there would be a power outside of Him, hence He could not be all-powerful.

10th. If we are the creators of law, then there is system, order, benevolence and wisdom in all things.

11th. We act in accordance with law in all our movements, and we defy the whole world to show to the contrary.

12th. For, if we do not act in accordance with law, then existence is a myth, and life a dream. You cease your hand in accordance with law; you thrust it into the burning brands in accordance with law, and the burning sensation is caused by law. You violate no law—you act only in accordance with law in producing the burning sensation in the system.

13th. In order to violate a natural law, you must rise superior to it, in which event you would possess more power than God, hence He could not be all-powerful.

14th. If man can violate a natural law, he must first render that law subservient to himself, in which case he would rise superior to God.

15th. If man can violate no natural law, of course, he can control none. It is absurd to suppose that he can control steam, electricity, magnetism, etc.—he only acts in accordance with their own innate nature, and in all cases they control themselves.

16th. The boy in sailing his kite controls none of the laws of nature; he only acts in accordance with certain conditions, and a certain result is produced.

17th. If we cannot violate a natural law, of course, we can only act in accordance with the same.

18th. All laws that produce results, possess power; it surely cannot be otherwise. Health is a result,—so is disease. That power which produces one, must cause the other, or there would be a power outside of God, and He could not be all-powerful.

19th. If disease results from a violation of nature's laws—God's laws, we have as good reason to suppose that health is also produced by a violation of the same law.

20th. A man by the name of Datus Kelley once escaped from the Lunatic Asylum in this State, a raving maniac. In recapturing him, one of his pursuers hit him a severe blow on the head with a large stick, and in a moment he became a sane and well man.

A German, a raving maniac, is walking along, carefully guarded by his friends. Eluding their vigilance, he jumps from a high bridge,—the result was, he became immediately sane.

21st. If a natural law was violated in the above cases, why such beneficial results? The blow on the head of the first was made in accordance with law, the sensation produced was in accordance with law, and the result produced was in accordance with law.

Now, dear reader, you have our position. We entertain no diminutive idea of Deity. He encircles the whole human family in the arms of His affection. He loves all His children. He smiles beneficently on all. We would not dare say that the haughty, arrogant aristocrat on Michigan Avenue, is any more favored than the street beggar, who suffers from hunger and cold. We would not divide the human family into classes, for we know that Infinite love encircles them all. We would smile approvingly on all humanity, beckoning them upward in the scale of existence.

Life, then, in all its departments, is worthy of careful study. We recognize the grandeur of God's universe, when we admit the immutable action of law in all its departments. If you look at man or at nature,—at anything in all of God's vast universe, and observe anything but the action of law, immutable law, we would like to have you point it out. You cannot violate a natural law,—it is impossible.

This simple fact that the whole human family is wedded together and governed by the action of law, and that our present condition is the very best that we could possibly have, we certainly can have sympathy for each other, recognizing the sublime fact that one condition in life is just as much the action of law as another, and is the very best for our development.

Reader, ponder this subject well. Life is infinitely varied. "No pent up Ulica" controls the action of God. Whether high or low, poor or wealthy, in fact, in whatever position you may be placed in here, remember the sublime truth that in your sphere, your destiny is as grand as that of the proudest Emperor that rules today, and that you will be carried along on the beautiful tide waves of God's laws, to those conditions in which you will fully recognize the grandeur of all His dispensations.

We would say, then, to the sick and careworn, to those bearing the seal of condemnation upon their head, that there is no light that the wisest sage in the Spirit World has attained, that you can not eventually reach, and when there, on that high plane, you will only recognize more fully the beauty, order, system and benevolence in the action of all laws, in all conditions of society. Remember then, dear reader, that

"No power outside of the most refined,  
Each grain is working as it was designed,  
Each in its sphere their labors are assigned,  
Unbilled in silence, and unthought by us;  
Each waits its time to enter, as it goes,  
No less than king, is formed in harmony;  
Each rock's volume gives a story with age;  
Each grain that forms it, is a word on page;  
Each leaf that trembles a lesson if we seek;  
Each pebble brook with ripples does speak.  
The rippling life that cheers the mountain side,  
Sings its tale to form the river wide;  
Wide are its arms, they journey to the sea,  
Where all unite in joyful harmony;  
Yet every blade that fans the forest main,  
Brings back to earth the little streams again."

## AMERICAN BIBLE SOCIETY AND JOHN CHESMAN.

The "Alaska Herald" contains the following:

The American Bible Society has mortgaged its real estate on Market Street for \$35,000. Money is needed as the romance of war, bloodshed and adultery contained in the book called "The Bible" may be printed in their own language and in large quantities and distributed amongst the Chinese barbarians. A returned missionary from China informs us that the copies of the Bible, which are so liberally subscribed for by elderly spinsters and old women, are in some cases journey to the sea, where all unite in joyful harmony. Yet every blade that fans the forest main, brings back to earth the little streams again."

Well, this is decidedly cool for John Chesman to treat the Bible with so much disrespect, in view of the fact that a large indebtedness was recently incurred in the purchase of an supply.

## THE CONVENTIONALITY OF MARRIAGE.

Society is fast reaching that only reasonable conviction and conclusion, that the only bonds or binding obligation resting upon parties to the high and holy contract of marriage, should be those of conjugal and fraternal love, based upon compatibility. Nevertheless, we believe that the religious and civil obligations imposed upon, or thrown around parties entering the marital relation in the past, to have been eminently necessary; and that they are not yet to be with impunity dispensed with. But we can not close our senses to the evidences that constitutionally surround us, pointing to the indisputable fact of individual and society progress.

In progressing, then, as mankind are most assuredly doing, we note the fact that the race do not develop into new truths, so much as they learn wherein they have done injustice to an old and long established law, principle, or custom. Thus it is in the case of the law surrounding the marriage custom in so called civilized society. The law has never been defective, so far as the civil power was concerned, and does not now need any emendation whatever. It only needs a strict construction and a due and just application according to the spirit and intent thereof. We do not have reference to any statutory regulations concerning it, all of which are time-worn, more or less with theological interference, and in all departments of life relating to this absorbing question,—show their unmistakable impress.

The civil law has, from time immemorial, accepted marriage as merely a civil contract; which Blackstone says (and no one, we believe, has had the temerity to contradict him), "is an agreement upon good and sufficient consideration to do or not to do a particular thing."—And here upon this reasonable, simple, just, and natural basis, would the marriage institution rest, in fact does rest, were it not for the unwarranted interference of a class of assumed soul-savers, known in history, down to the present writing, as the priesthood. They, assuming to be heaven-appointed to look after the souls of men, have tampered, meddled, muddled and mixed and confused every relation in life with their theological canons, and none has than the mere civil institution of matrimony, which is supposed to be older than they.

This class of drones in society, who reap where they have not sown, and eat what they have not earned, assuming authority from heaven, have succeeded in overshadowing, and overpowering the civil law. Even the great commentator, Blackstone, was so affected by their high pretensions as to declare that no civil law should contradict the divine or revealed law; of which, the clergy were the accepted interpreters. Hence they assumed that in order to save souls, it became eminently necessary for them to regulate the moral and civil actions of the people during their earth lives; a condition, precedent, upon which their soul's salvation depended; and by the masses of mankind their power and prerogative have been conceded; and the civil law has, in even to the present time of writing, remained and regulated by the ecclesiastical canons; if not by direct pronouncement, by custom established by their influence.

This unwarrantable interference with a right strictly civil, is most damnable,—has already so psychologized mankind, that it may yet take ages to outgrow and shake off its baneful influence; but its power must be rent and sundered, and the hour is upon us when the power of this and other influences of the priesthood must be met, and met to be vanquished. Man's civil rights are his natural rights, with which assumed soul-savers, and in short, no other mortal power have the right to tamper with or restrain. They are, as our glorious document, the Declaration of Independence, most truthfully declares, "inalienable."

The only way, therefore, to ease the ship of State, and put society upon the terra firma of principle, is simply to cast the whole of the clergy and priesthood overboard, together with all their worse than useless theological rubbish, for the reception of the horrible demons they have endeavored to have mankind believe were lying in wait for damned souls.

Divorced of priestly canons, marriage will be accepted as it is, as a purely civil contract, to be made or unmade at the will and pleasure of the contracting parties, subject to the civil law alone, or more plainly speaking—to the law of contracts.

Tale we repeat is no new theory, law or principle, but is as ancient as the most ancient treatise on civil law. To it, therefore, society should speedily return, if it would place this highly important conventional custom upon an enduring basis.

A case, which elicited these reflections, is reported in the Boston *Transfer*, which, as it is a case in point, we give to the readers of the *Journal*:

"A very curious instance of an exchange of wives by parties formerly residing in Salisbury, in this county, has just been developed here by the arrest of two of the offenders. Their names are George F. and Annie R. Godson,—and Charles H. and Sarah Little Lowell. Lowell was married in 1880, and Godson was married in 1888. Both parties resided for some time in Salisbury, where, in December, 1888, each became dissatisfied with their companions, and their carnal associations, the two husbands, with their wives, went to a lawyer and entered into a written agreement to separate and not to hereafter interfere with each other. They then went to Portsmouth, N. H., where Mr. Godson was married to Mrs. Lowell, and Mr. Lowell to Mrs. Godson, since which time they have been living together in the conjugal relations, immediately following what may be termed the process of 'simple divorces,' which took place at Salisbury. Mr. Godson and his partner, Mrs. Lowell, having become residents here, were complained of by parties knowing the circumstances, for their illegal connection, and were arraigned before Judge Carter to answer to the charge of bigamy. Lowell and his companion, Mrs. Godson, residing in Amesbury, were also arraigned, and each bound over to the sum of \$5000, having appeared at the October term of court. Failing to obtain sureties, the parties are in custody. There was no evidence, we believe, that the new and somewhat peculiar

arrangements were otherwise than pleasant, but the moral aspect of the case was offensive."

"The moral aspect of the case was offensive!" That is, it clashed with what the priesthood had taught, and not, mark you, with the civil law. And the complainants in the case were no doubt of the priesthood or their dupes. Rise, mankind, and think!

## SPIRIT LIKENESSES.

W. A. Eddy, of Benton, Lake county, Illinois, called upon us a short time since, and related the following facts in regard to spirit likenesses.

Some time since while in New York City, he called on W. P. Anderson, the spirit artist, for the purpose of trying to get a likeness of his grandfather.

Mr. Anderson said he could not sit for the purpose of spirit control for any one; that he had just rejected an offer of a large sum of money, from a lady in Boston; that his health was such as to forbid his suffering himself to be controlled. In a moment more he said,—"But I must sit for you,—come in to-morrow." He went to Anderson's house the next day.

Anderson went into his studio, a small darkened room adjoining the parlor, where Mr. Eddy was sitting, and in sixteen minutes, came out with a perfect likeness of Jones Eddy, a great uncle of W. A. Eddy, who had been in Spirit-Life over twenty years. It not being a likeness of the person desired, Anderson requested him to come again the next day. He did so, and that time he got a perfect likeness of an aunt of his, who had been in that life about eighteen years. He went again the next day for the grandfather's likeness, and got that of a daughter who had been in Spirit-Life eighteen years.

Not one of these persons had left any likeness, nor did Anderson know aught of them. So much for dark circles and physical manifestations.

## SPIRIT ARTISTS.

From letters often received, there seems to be much misunderstanding about the mode of obtaining Spirit Likenesses.

There are artists who are controlled to execute good likenesses of persons who have passed to Spirit-Life. We might mention Anderson, of New York City, H. Ward Williams, of Gallego, Illinois, and M. Milleson, of Chicago, Illinois.

It is claimed that Mr. Muller and some others are mediums by which spirits are often enabled to give their likenesses, common photographs, upon the same plate with the person sitting for his or her likeness. Parties desiring such likenesses, will do well to consult such mediums as are used for that purpose. We know nothing definite upon the subject, except what has heretofore been stated.

## SPIRIT MESSAGES.

We are often in receipt of letters desiring us to procure a message from friends of the writer, who have passed to Spirit-Life.

We should be pleased to aid in all such cases, if in our power. Our message or "Inner-Life Department" is open for all who can do so, to send messages to friends in earth-life. We report for such as control, desiring their messages to be published. That is all we can do.

## REPORTS OF CONVENTIONS.

We urge upon our friends who desire us to publish the proceedings of Conventions, the necessity of forwarding them to us at an early day, or we may otherwise obtain a synopsis of the same from local papers, which would preclude the possibility of publishing a report made at a subsequent date.

We would say further, make your reports as brief as possible, for they are generally of but little interest to those in sections remote from the place where the convention or meeting is held.

## THE ROSTRUM.

Mrs. Addie L. Ballou again occupied the Rostrom at Music Hall, on Sunday last. Her lecture in the evening on "Inspiration," was listened to with marked attention and elicited considerable applause.

Her inspired remarks in reference to a bouquet of flowers that a lady had handed her, were indeed beautiful, and show how easily the sensitive chords of the human mind are played upon by angelic influences.

## Personal and Social.

Dr. W. J. Vesellus, the great healer, is now stopping at Elmina, N. Y.

Mrs. Mary M. Wood will speak in Windsor, Conn. August 23rd and 24th.

Mrs. A. P. Brown lectured at East Charleston, Vt., July 31st, and August 1st.

Mrs. S. A. Horton lectured at Allegan, Mich., on Sunday last.

A. B. Whiting has been speaking at Battle Creek, Mich., with great success.

Mrs. Dr. Slade lectures to-morrow at Bozwick Lake.

Mrs. Wilcoxson's address for the present is Ripon, Wis. She should be kept constantly employed in the lecturing field.

The Davenportes have been giving a seance at Norwalk, near the establishment of spirit power who have never witnessed such phases of spirit power.

A. J. Fishback addressed the Spirit-Like of Chicago, Sunday, August 1st. Mr. Fishback is unsurpassed as an eloquent advocate of our philosophy.

E. V. Wilson has the following appointments: Watseka, Ingham Co., Illinois, Saturday, Sunday and Monday, August 14th 15th and 16th; four lectures.

Conto, Illinois, Tuesday and Wednesday evening, August 17th and 18th; two lectures.

## REMEMBER THE PRINTER.

Newspaper publishers that succeed in building up a permanent and enduring weekly Journal, ask no credit, but pay as they go along. To enable them to do so, subscribers must be prompt in their remittances. A word to the wise is sufficient.

## HOME.

Spiritualists visiting Chicago, will find a pleasant home at 168, 4th Avenue, on the 8th side. Only five minutes' walk from the Post Office.

Good mediums always in attendance.

## MEDICAL.

We would call the attention of our readers to the advertisement of the Bennett College of Eclectic Medicine and Surgery, which may be found in another column.

## A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three months on trial, on the receipt of fifty cents.

## Literary Notices.

Instructive Communications From Spirit-Land. Without a single exception, the mediumship of Mrs. S. S. Jones, by the instruction of her spirit husband, and who departed this life in 1863.

The above work is well worthy of a careful perusal. The medium's mind seems to have been delicately attuned, for the communications given, bear upon them the true impress of Spirit-Life. She says:

"The laws governing spirit life are such as to cause every mind to search for itself; if not, then it takes intelligence and progression."

One placed of spirit-life differs essentially from all others. There are a class of spirits abundant in wisdom, who tower into influences around the mind by which they lead a forth to new discoveries, stimulating its activity by pictures of attainment almost equal to the sum of all knowledge. They inspire the mind with aspirations far beyond its conceptions, and develop a ready sufficient to produce conviction of the reality of the subjects presented; and then they leave you to turn upon your own resources for further information. This at first is very perplexing, almost causing you to release your efforts; but you soon discover where you stand. The fortunate given was sufficient to produce a desire to strive to allow you to turn back; and the only way in to become for yourself, and by so doing, you reap under the reward allowed to be bestowed by the efforts of others."

The controlling influence takes the position, truthfully, too, that the highest conceptions of spirit in any form by mortals, is but a mere outline of the reality. You have no conception of spirit in connection with labor; hence you are lost when we say to you, "The spirit labors for your good." Because you feel not the touch,—see not the form, hear not the voice, you feel alone, not realizing that the loved form which you have laid in the grave is sought by the garment worn out and gone to decay; while at the same time that voice is not muted, neither has it ceased its words of love and consolation for you. Close by your side the spirit stands, whispering words of endearing friendship,—strengthening those ties of unity, breathing love from the depths of its spiritual nature, embracing the form with tenderness, approaching the door of your heart, and looking in upon the window of your mind, hoping there to find one sweet recollection cherished as a green spot in your summer life.

This work will be read with interest by all. For sale at this office. Price \$1.25; postage 16 cents.

The *Ozark Monthly* for August is on our table, and we are free to say that it sparkles all over with intrinsic merit. Its contents are as follows:

In Yosemite, Shadows, Bold Dick Donahue, Crowded, South-Western Slang, After Dark, A Cloud Burst on the Desert, Trinita di Monte, Manifest Destiny in the West, Portals of the Cross, Occult Science in the Chinese Quarter, To Simcoe, The Coming, Madame, Verano; or, Mulberry Leaves, Etc., Current Literature.

Every body does, or should know, of the existence of the *Phrenological Journal*. In the years of its infancy and youth, it was our constant companion. Indeed, we feel that we owe it a debt of gratitude for the influence it exerted upon us, in breaking down all sectarian prejudices, and preparing our mind for the reception of the great truths of the Spiritual philosophy.

This Journal has been a work of marked progress. It endeavors to keep up with the spirit of the age, so far at least as a majority of its readers are capable of receiving the truths it presents.

The July and August numbers are before us. They are appropriately illustrated, and replete with useful reading.

Wood's Household Magazine, S. S. Wood, Newburgh, N. Y., is finely gotten up and replete with interesting reading matter. Terms per year, \$2; single number, 10cts.

The *Nursery*. A Monthly Magazine for young readers. John S. Storey, 13 Washington St., Publisher.

This little work is finely illustrated and is a gem worth having. Terms, \$1.50 per year.

The *Atlantic Monthly* for August is an unusually interesting number, and will well pay a careful perusal. The Atlantic aims high in the standard of literature, and never fails in reaching the desired point.

Fields, Osgood & Co., Publishers, Boston. Terms \$4 per year, single number 35cts.

Colton's Journal of Geography and Collateral Sciences, is a work of great interest, unfolding as it does, the progress made in reaching and making known, the various parts of our own earth. It is issued quarterly by Colton's Geographical Establishment, 172 William St., New York City. Terms, \$1.50 per year.

Oliver Optic's Magazine for Boys and Girls, should be placed in the hands of all children. Lee & Shepard, Publishers, Boston. Single numbers 6cts.















Frontier Department

BY E. V. WILSON.

A Remarkable Spirit Phenomena.

William P. Parker, of Yates City, Knox county, Ill., says, "About twelve years ago, my wife Julia was attacked with inflammatory rheumatism of a malignant type, and for twelve weeks was entirely helpless, being under the care of Dr. John Gregory, of Farmington, Ill. He had given her up, and publicly stated that she could not get well. On a certain day, the Rev. Mr. McGee, a Methodist minister carrying on a revival meeting in Livonia Center, Illinois, called at my house, saw my wife, examined her (the having studied medicine), said, 'She will not live beyond three o'clock this afternoon, for mortification has already taken place, and she is now dying,' and in public made a statement to that effect. This examination by the Rev. Mr. McGee was made on Monday morning at ten o'clock. My wife said: 'If spirits could come back and assist those who suffer, I would be much pleased if they could or would come and help me.' At this time her limbs were very much swollen, and of herself, she could not move them, and when moved by others, suffered terribly. She had just finished the words, when she was seized by some invisible power, and without the help of others—no one being within five feet of her—was lifted off of the bed some four feet, and then let down, turned over and back, exercised in every possible way and manner for the space of thirty minutes, when to our great surprise, the swollen condition disappeared, her limbs became natural and limber, and all pain was gone. Soon after this phenomena, Dr. Gregory called. 'We told him what had taken place. He was very much surprised, examined his patient very carefully, asked many questions, left no medicine, simply saying, 'You will request the phenomena to take place again to-morrow at the same time it did to-day.'"

On the next day, a little before the time for the phenomena to repeat itself, Dr. G. came and the same thing occurred again in his presence. The Doctor was not fully satisfied of the cause, but was much surprised at the results as well as the phenomena. He requested the return of the phenomena. Came again, saw it for the third time. My wife was cured, and that, too, without any medicine being given. Dr. McGee wrote out an account of the whole transaction, making a clear statement of the case, and sent it up to the Medical Faculty at Chicago, with whom it remained for some time, and then was returned to him with this reply: 'It is beyond our knowledge and we have no precedent to which we can refer you.'"

NOTE: How strange it is that so wonderful phenomena should take place, as known to the medical faculty, and not have publicity. Are the blind leading the blind? And yet the case of Mrs. Wm. Frank is as well established as the case of U. S. Grant is President of the United States and, no doubt, by and when another such case occurs, and it is placed by the hands of the medical faculty, they will shake their heads very much, and return it to their with, 'We have no precedent here it is not worthy of our notice.' But in different it would have been had this occurred the wife of Abraham, Isaac, Jacob or Solomon. We are as Christians willing to believe the story of Sampson and his foxes; of Elisha and his ax; of Jonah and his great fish; but doubt that phenomena, within a hundred miles of us, and a number of witnesses living who saw it, and are willing to testify thereto!

The Dangers of Revival Meetings.

There is now a man traveling through the State, preaching for Jesus Christ. His name is Hammond, a powerful revival man, one that is full of anecdotes, and tells them with marked effect. His life is in his pathetic power and appeals to the passions of his hearers. He can eat chickens delightfully and describe him beautifully, and it is said that he has smoked the Devil out of many a place through the Holy Ghost. But the remedy is a quickly fatal, and many are known to die after taking the remedy.

For instance, we quote a statement made by Mr. Hammond. We copy it from an Indiana paper. Mr. Hammond stated as remarkable fact, that a great many sudden deaths follow religious revivals, and cited some instances, one of which occurred in the city of Lockport, N. Y. About a week after he had left the place, he was apprised by letter of the numerous sudden deaths that followed the (his) revival. Some of the victims did not experience two hours' sickness.

Killing men for Christ's sake,—occasional demerit of the pernicious effect of revival meetings on mankind. Suppose several persons should die at one of our meetings, what a hue and cry it would raise! Hammond and his men-killing and soul-burning assistants would raise. 'We should be more pious, tarred and feathered, and driven out of place; but instead of any such course toward it, man Hammond, who signally boasts of his power to kill through the Holy Spirit, he is spoken of in commendation.

Halfroads are responsible when they get a crowd together and kill them; why not make the church, who are incorporated bodies, responsible for the killed by their Holy Spirit engine,—the Rev. S. Hammond at the Lockport depot, on the Railroad to Heaven.

Ten Days in Wisconsin Continued.

Tuesday, June 22nd last, found us in Redbank Sauk county, before a large and skeptical audience. We spoke there four times in two days, to full houses and attentive listeners, giving many fine tests of spirit life, and facts in the lives of the dividuals present.

Before our coming, the friends of Spiritualism asked for, and obtained the use of the basement of the M. E. Presbyterian church. The officers of the church informed Mr. Monroe, the one who told us the name of the same, the reason that there was to be a conference of ministers of the district on the very day we were to have the use of the building, and that that meeting had been appointed long before our coming, and that they, the officers, had overlooked the fact, hence we could not have the use of the house. This upset our plan and took very much from the joy. But nothing daunted, our friends came to the rescue, and by dint of persuasion, secured the post office hall in which to hold our meetings. A short time before our meeting, one of the leading men in the church, who was an authority, and suggested that the church should meet on one day and that that should be twice on the first day, and that many persons who wished to go to both meetings would be accommodated.

over and curl of lips, the reply came, "We shall not postpone,—let the spirits look to themselves," (or words to that effect). This made the Theological "finger in the fence" show his teeth, and the vigor of battle was accepted.

"Very well," said the gentleman, "you can do as you like. For one, I and my family will go and live with you."

Things looked a little equally. One Spiritualist at a medium with his spirits, "demons," according to the church, plighted against six or seven ministers and their Holy Spirit, backed by the authority of the church, to wrestle for the victory in a little town of eight hundred inhabitants. When the battle commenced, matters stood about thus: Six ministers against one medium; seven hundred and fifty Christians and unbelievers backed by public opinion, against forty or fifty Spiritualists and their mediums. They took up positions on the "outside" of the church; we in the upper part of the "inside" of the church. Each contending party were in place at 2 o'clock, P. M. and began snelling the air. They fired whole broadsides at a time of prayers, psalms and holy bulletins of faith; and at the fall of the day, while from our side we kept up a continuous flow of historical Bible pages, scientific, and spiritual bombshells, charged with the times, dates, incidents and facts, and in the salutes of those who were present, as well as of those who had passed away. Rapidly their ranks were thinned, and ours increased. Our scouts reported that at one time the enemy was reduced to six officers and three men, and one or two nuns. Thus the battle continued until Wednesday evening, when Balaam's animal, one Peter Burns, burning with a desire to immortalize himself, came to the rescue and demanded of us to be heard. We politely handed him over to our hearers, who decided he should stop that baying. Turning toward the audience he roundly abused them for stifling public opinion (P.)—being his individual self.

Things began to look serious, and the cry came for every quarter, "put him out," "out with him," several springing to their feet, "when, lo! the arm of justice interfered, and Peter Burns, 'petered,' and peace dwelt again in our midst. The victory was ours, with a house full of 'freedom's sons and daughters,' willing captives to our merciful and glorious gospel of joy and heaven for all, and sorrow and hell for none; our victory complete, our success grand,—with stamps enough on hand at the close of the seven day's fight, to meet all expenses, and no one hurt save Peter Burns, and he but slightly.

Amidst the greetings of all, and the shaking of hands,—with the request repeated by many,—"Come again," we left for our home.

There are good and true men and women in Redbank, and we carry with us sweet remembrance of pleasant hours spent in the quiet and genial home of our host and his excellent lady, Mr. and Mrs. Young. Long may they live to enjoy their happy home.

God is good; the spirits true and faithful and angels are his helpers.

Belvidere.

There will be a three day's Spiritual meeting at Belvidere, Illinois, on Friday, Saturday and Sunday, August 22nd, 23rd and 24th.

Let the county be well represented. Come in freely, brothers and sisters, and let us have a good time,—a genuine old-fashioned Spiritual meeting. The Belvidere Spiritualists are alive once more, for they are through with settled speakers.

Come with your souls overpowered, and help us have a good time.

Proceedings of the New York State Organization.

The Organization met in Schiller's Hall in the city of Rochester, June 20th, 1869. P. I. Clum, Vice President, in the chair. The session was opened by an invocation from J. W. Seaver. Credentials of delegates from different parts of the State received. Minutes of the last session read and approved. The President, in a few earnest words, exhorted the delegates to the fullness of the Convention of the American Association of Spiritualists, to be held at Buffalo, August 21st, 1869. The Committee on Resolutions consisted of S. H. Clum, D. P. Lester and W. E. P. Collier. The officers, delegates and missionary work, J. W. Seaver, Lecturer, Mrs. Emily G. Beebe, A. L. E. Nash, Mrs. Amy Post.

The Convention adjourned to half past 2 P. M.

ATTESTED SESSION.

At half past 2 the President called the Convention to order, and a call was made for the report of the Committee on Resolutions. The report was read by officers, delegates and missionary work, J. W. Seaver, Lecturer, Mrs. Emily G. Beebe, A. L. E. Nash, Mrs. Amy Post.

OFFICERS FOR THE STATE ORGANIZATION.

For President, P. I. Clum; Vice President, Miss Emily G. Beebe and John Sybrant, of Rochester; Secretary, S. H. Clum, of Buffalo; Treasurer, J. W. Seaver, of Byron.

COMMITTEE ON MISSIONARY WORK.

J. W. Seaver, A. E. English, S. Chamberlin, P. I. Clum, A. L. E. Nash, Mrs. Amy Post, Mrs. J. W. Seaver, Delegates to the Sixty-third Convention of the American Association of Spiritualists, at Buffalo, August 21st, 1869, are as follows: Buffalo—S. H. Clum, Lecturer, Mrs. B. P. Froggatt, Mrs. H. H. Cheney, Mrs. Mary Lane, Rochester—P. I. Clum, David Lester, A. L. E. Nash, Mrs. Amy Post, Mrs. J. W. Seaver, Delegates to the Sixty-third Convention of the American Association of Spiritualists, at Buffalo, August 21st, 1869, are as follows: Buffalo—S. H. Clum, Lecturer, Mrs. B. P. Froggatt, Mrs. H. H. Cheney, Mrs. Mary Lane, Rochester—P. I. Clum, David Lester, A. L. E. Nash, Mrs. Amy Post, Mrs. J. W. Seaver, Delegates to the Sixty-third Convention of the American Association of Spiritualists, at Buffalo, August 21st, 1869, are as follows: Buffalo—S. H. Clum, Lecturer, Mrs. B. P. Froggatt, Mrs. H. H. Cheney, Mrs. Mary Lane, Rochester—P. I. Clum, David Lester, A. L. E. 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## Original Essays.

For the Religio-Philosophical Journal.  
Is Man a Free Moral Agent?  
BY THURMAN DEEMAN.

In my last article, I promised to give my views upon this most disputed question. I now proceed to fulfill that promise. I observe that the editor, and most of the correspondents of the JOURNAL, advocate the negative of the question, and labor hard to sustain their position; but thus far, I have been unable to find anything in their arguments or assertions, to convince me of their correctness. This is not strange, for we view subjects from different stand-points, and have different modes of cognition. Let all sides of all subjects be examined, then decide. "Pray all things, and hold fast that which is good." I advocate the affirmative of the question. I hold that man is an agent, morally free; but before proceeding with my arguments, I will define the extent of that freedom.

I do not hold that man has power to fly like a bird, nor to live under water like a fish. He cannot determine the color of his skin, or the size of his body. He cannot live a month, and enjoy good health, without food or sleep. I do not claim any such freedom or will power as that. Yet one great philosopher (?) argues thus: "I presume that it is distinctly evident to every philosophical intellect that if the individual is a free agent, his freedom would exist prior to his natural birth."

He then goes on to argue with characteristic absurdity, that the unborn child could select his parents, his color and the country in which he would be born, and all such other little conveniences. But I claim nothing of the sort. I do not even claim that a man can will himself rich without putting forth some appropriate effort to secure the result. He cannot cause a house to erect itself in obedience to his will, without putting forth the proper physical strength, and exercising the proper mechanical skill. He cannot cause one blade of grass to grow, or one ear of corn, without using the determinate means.

There are laws in nature over which man has no control. There are other laws which he may control, or rather guide, by putting forth proper effort. Among the many varieties of houses in a city, a man may choose which he will take as a model; and he may select the kind of seed that he will sow upon his land; but after the seed is sown, he cannot choose as to what kind of grain he will raise from that seed. He is free in choice of his seed, but he is compelled to reap the kind which he sows.

A man wishing to spend a year in traveling, may choose to visit New York or San Francisco; or he may choose to go to St. Petersburg, or to Paris. He is free to select his mode of conveyance, but he cannot determine the time which it shall take him to go. He cannot will himself in New York in one hour, neither can he be in Paris in one day; he has to go one mile at a time, or even one foot, until the whole distance is passed over. This much to show wherein a man is free, and not free in physical matter. I do not claim infirmity for man. He is surrounded on every side by forces which he has to resist, and by some that are irresistible in their nature. Yet man is free within the circuit of his own capacities. There are physical possibilities for man, and within the range of those possibilities he is free. Outside of them he cannot go.

But is a man morally free? Yes, so far as he can act from motive, he acts freely. Man is finite in his mental powers as well as his physical. I do not claim that he is always able to tell exactly what is right. The wisest of men frequently err in judgment; and the best of men frequently do things that are wrong.

I claim no perfection for man. And I admit that when a man does as much as he can, he is not to blame for not doing more, and when he does as well as he can, he is not to blame for not doing better. So much I concede, that I may not be misunderstood. Yet after all this concession, there still remains a wide difference between the affirmative and negative of the question, "Is man a free moral agent?" I propose to examine that difference.

I affirm that man is capable of acting from motive, and that every sane man does act from motive; that he is possessed of the power of volition, i. e., of choosing or forming a purpose, the power of willing or determining. Webster says that "choice is the power of choosing." And Locke says "We have no choice unless the thing which we take, be so in our power that we might have refused it." And right here lies the difference between the affirmative and the negative. The one says man has power to choose or refuse a particular object, idea or course of conduct; the other says he has no such power, but acts as he is acted upon by some outside pressure, or some interior thought or impulse or some other power beyond his control.

Now, the only way to arrive at a solution of the question, is by a careful examination of facts and arguments. Some object to the term agent, being used in this connection, for say they— "Agent means one who acts for another." But this is but a secondary use of the term. Webster says:

"An agent is one who exerts power, or has power to act; an actor." Consequently man is an agent. The same author says that moral, in its first signification, is "the doctrine or practice of the duties of life, manner, conduct, behavior." Therefore, man is a moral agent. But does man act freely or from necessity?

Free is: Exempt from subjection to the will of others, able to follow one's own impulses, desires or inclinations; determining one's own course of action." (Webster.)

"That which has the power, or not the power to operate, is that alone which is, or is not, free." (Locke.)

and beatings, and of deciding which object he will take, or which course of life he will pursue? If he does possess this power, he is free; if not, not. Let us look at him. We see man in his ordinary walk and business transactions, acting, apparently, entirely free. The farmer, in the management of farm and stock, in the choice of his seeds and in the manner of their culture, appears to act with the utmost freedom. We can see no propelling power but his own will. Of course, he studies his business,—he reads books, he converses with other farmers and stock raisers, and gets what information he can, relating to his business; and then putting it all together, compares, analyzes, digests, and then takes the course which to his mind shall appear the most desirable. And in all this process, he appears to act without compulsion. So it is with men in all branches of business, or men of no business at all.

We see men busily engaged in the several avocations of life, some laboring, some trafficking, some traveling, some studying, and some teaching; and each and all apparently propelled by their own mind and will. And it not only appears so to the observer, but the actors in the world's great drama all think that they are acting freely. Each one thinks that he is guided by his own choice, and propelled by his own volition.

There are many, to be sure, who wish that circumstances were different, and then they would act differently. Their sphere of activity is frequently circumscribed, but within that sphere they act freely. Some men perform labor which they do not like, and which they would not perform if they were rich, yet as they can not become rich by merely wishing it, they choose to pursue their present course, rather than some other still more undesirable; and some men may be so surrounded by unfavorable circumstances that they have but one road to pursue to escape starvation, and even that may be blocked up. But such are exceptional cases, and do not interfere with the general law of man's free choice; but it is a strong argument against the present structure of society.

You ask a neighbor what man he is intending to vote for, or what paper he is going to subscribe for, or what preacher he is going to hear; and he will give you such an answer as will denote a freedom of choice. It will appear to you that he is acting freely, and he will think he is acting freely. True, a man may make a poor choice in all the above instances, still it is his choice. You will think that he could have selected some other paper or preacher, and he thinks he could.

Now, if men appear to us to act freely, and they think they act freely, then what evidence have we that they do not act freely? Personal consciousness is the strongest evidence which we have concerning anything immediately relating to ourselves. Indeed, it is the only positive evidence which we have of our existence. We know we exist, not because some one tells us so, but because we are personally conscious of the fact. Now we are just as conscious of acting from choice, as we are of acting at all; or as that we exist at all, and if this consciousness is satisfactory proof that we are, then why not accept it as proof that we are free? The man that steals his neighbor's purse or his horse, does so from choice; and he knows that he acts from choice and he will tell you so. He may excuse the act by pleading necessity, yet he is conscious of having power to refrain. If men do not act freely in committing crimes, why do they manifest so much skill and caution in their transactions? If they are impelled by some irresistible power to commit theft or murder, why do they lie around in secret places, to avoid detection; and if when they are about to grab the treasure, or strike down their victim, they happen to see a person near who might see them, they do hold their hand, and wait for some better opportunity? There is quite too much intelligence and calculation to attribute to blind fatality, or an irresistible law of our being. Again, if man cannot act otherwise than he does act, and if all his actions are just in accordance with the designs of his Creator, then why does his Creator punish him for his bad acts?

If the man who commits a heinous crime, feels conscious that he has done just right, and that he could not possibly have done otherwise, why does God punish him for it? And that punishment does follow crime, is too well established to be denied.

If a person willfully does another person an injury, he suffers for it, he feels remorse, he experiences mental anguish, and that, too, more or less, in proportion to the magnitude of the evil which he has committed. There is an element in man's nature which reproves him when he does that which he thinks is wrong, and approves of all his good action. Man's conscience is always accusing or excusing him for his actions. And it does not lessen the force of this argument, if we admit that man may feel condemned for a particular act which he commits to-day, and yet learn by to-morrow that it was no crime.

It is readily admitted that what one man thinks is a sin, another may consider a commendable act; consequently, the conscience of the one would reprove, and the other approve. But it should be borne in mind that conscience is not an instructor, but a monitor. Knowledge comes through the reasoning faculties. It is the duty of conscience to see that a man lives up to his best conviction of right, and if he fails to do it, his conscience goes him, and sometimes severely too.

Now I ask, if man cannot do wrong; if he is compelled by the irresistible laws of his being, to do just as his Creator designed him to do, then why has that Creator placed an element in him which is often punishing him for his actions? Sometimes that punishment is very severe; we have many well-attested instances where men have committed murder and then fled to some distant country to avoid detection; yet there, beyond the reach of the hand of justice, and surrounded with all the comforts that ill-

gotten gold could purchase, they were miserable, their consciences were lashing them; they were not at ease by day, and they were frightened by night visions; they saw a spy in every stranger, and a specter in every night shadow. And thus they suffer till life becomes insupportable; and they return to the place of the crime and give themselves up, to confess their crime and die.

Now, I ask again, if that man or those men, had done nothing wrong, or if they had felt that they could not have avoided the act, and of course were not to blame, why were they thus punished?

From all that I have been able to learn of the works of God in nature, and from what I have gained by intercourse with men, and especially from a close study of my own powers of mind for more than half a century, I have arrived at an unshaken conviction, that man is mentally and morally free; that when he has examined a proposition, he has power to choose or refuse, consequently he is held responsible for his actions; that God punishes man for sin, and that it is the duty of society to protect itself and each member of it, from the depredations of wicked men. Two objects should be kept in view, in inflicting punishment; first, the protection of the innocent, and second,—the reformation of the criminal. God appears to have those objects in view, and man should learn of him. I do not approve of hanging men up by the neck, nor of frying them in melted brimstone. They can be put to better use. No man is so bad, or so deeply steeped in sin, but he may be made good and happy. But the way to make him so, is not to flatter him up with the idea that he is just as good as any one else; that God is entirely satisfied with his present course; that he is but carrying out the designs of his creation, and that society has no business to interfere. I consider such teachings very detrimental to society, as well as to transgressors.

Of course, if the doctrine of man's free will be established, the doctrine of "Whatever is, is right" falls. Let it go.

Indianapolis, Ind. 1862.  
For the Religio-Philosophical Journal.  
Mesmerism, Magnetism, Psychology and Somnambulism, etc.  
BY WM. B. FAINESTOCK.

BRO. JONES:—Mesmerism, Animal Magnetism, Psychology, Pathetism, Neurology, Artificial Somnambulism, and Natural Somnambulism, are all one and the same condition, and differ only as the state has been entered, or was understood by the so-called operator or their subjects. Mesmer deeming it necessary to ascribe the condition to some cause, concluded that it was magnetism, but as he could not demonstrate its qualities to be the same as those of mineral magnetism, he imagined that it was something analogous to that fluid, and as he supposed that it only existed in man and animals,—called it Animal Magnetism. The experiments, however, which were caused to be made by the French King and others, as I have stated in several articles published at different times in your JOURNAL, has proved conclusively that magnetism has nothing to do with it, and that animal magnetism, has no existence in nature.

The condition known by the title of natural somnambulism, has frequently occurred,—and been minutely described by the earliest writers of antiquity, and the phenomena exhibited by those who fell into that state, being extraordinary, were not understood, and many writers mistaking appearances for facts, ascribed marvelous powers to them; consequently, many statements were published, of so contradictory a nature, that the existence of such a condition at all, was for a long time questioned by all who had not witnessed it; and even now, although the existence of such a state is generally acknowledged, the true nature of the phenomena, or the powers of persons while in it, is but imperfectly understood.

Natural somnambulism and that which has been artificially induced, are the same condition, differing only in the manner of entering it, the natural being generally entered during natural sleep, while the artificial is entered from the waking condition, and is best effected by proper instructions heretofore fully detailed in your paper. The phenomena and powers of subjects while in either, are alike, and differ only because the one can, at will, be conscious of the external world, and converse with those upon whom they place their mind, while the other can not, and when spoken to, awakens, unconscious of all that has transpired while in the condition.

Those who are in the artificial state, being able to see, hear or converse, can be instructed, and may, therefore, at pleasure exercise, or use any of the extraordinary powers which they possess, and as they have power at any time to arouse, or to throw any part of the body into the insensible condition, even when the head is perfectly awake,—they can at any moment relieve pain, and in case of an accident, can keep the parts, which may have been injured in the insensible state until perfectly well, without experiencing the least inconvenience during the restoration.

Psychology differs from artificial somnambulism, inasmuch as it always requires some one who is ignorant of the true nature of the condition to manage persons while in that state, and who, I am sorry to say, pervert, and for ridiculous purposes, exhibit powers that properly divested, would not only be interesting to a philosophical mind, but useful as an agent for the correction of evil habits, the prevention of pain, and the cure of disease, etc.

Artificial somnambulism, on the contrary, although the same condition when in different hands, and properly understood, enables subjects to enter the state at pleasure, and when in it, to take advantage of all the powers which are natural to the condition, independent of any one's control, and instead of making an idiot of a Daniel Webster, it will be more likely to make a Daniel Webster of an idiot.

Pathetism is a name given to the same con-

dition by the editor of the *Magnet*, and as persons who are in that state, have the same powers, and if properly taught, could exercise them in many ways to the advantage of themselves and others. It is therefore evident, that pathetism, as well as the same condition improperly managed in many other cases, is not only a distinction without a difference, but like them, a barrier to truth, and a block in the way of usefulness.

Neurology is also a variety of the same condition, and differs from artificial somnambulism in nothing but the extreme susceptibility of the subjects who naturally enter and throw themselves out of the condition with such facility that it is impossible for a casual observer to notice when they do the one or the other, and when neurologists or sympathetic operators meet with such cases, they furnish good dupes for their impostions. I say impostions, because subjects could do the same thing themselves, independent of the so-called operators who profess to effect them by their own will-power, or unnecessary interference.

I have met with some subjects who, although never wholly in a somnambulant condition, could at will, in an instant, perform clairvoyant and other experiments, and when they did so, the only visible difference in their appearance was that the eyelids drooped, and the eyes had a drowsy look, and was evidently at that instant in a somnambulant condition, and regained its usual expression as soon as it was thrown off.

This condition, therefore, is only a partial state of somnambulism, and as it is possible for such persons to let the eye fall into that condition in an instant, they could do the same thing with any of the other senses if they were properly instructed, and could do it as well without the interference of any one as with it.

The condition called "second sight," is also simply a partial state, and the clairvoyance in this case is natural, and by many believed to be unavoidable, but is only so because the nature of the condition is not understood.

The same state of the sight is also induced by the Egyptian Magicians, and is effected by getting some young person to look at a drop of some black fluid held in the hollow of the hand, and although the experiment is accompanied by the most useless and absurd incantations, clairvoyance is often induced and its possibilities exhibited.

The same condition is also often effected by some ignorant person, with what are called "earth mirrors," which consist of a square piece of looking-glass upon which useless figures, names, triangles, circles and letters, etc., are scratched. This glass is by them taken into a dark room, and looked into until clairvoyance is induced. The manner of using it is as absurd as the instrument itself; but as the looking at anything often produces the desired effect, it is difficult to make such persons believe that the result is effected by the manner of proceeding rather than by the means employed to produce it.

From what I have said it will be seen that somnambulism has played a conspicuous part, or rather has been the cause of all the phenomena which have been witnessed as well as the powers exhibited by persons while in a seemingly different condition. A little discrimination, however, with the necessary experiments, will soon convince any one that somnambulism is at the root, and is the cause of all the phenomena which have been exhibited under various names, shapes and conditions, too often perverted and never perfectly understood. It is unfortunate that such has been the case, but with a due regard for the truth, and a perseverance equal to the importance of the subject, a revolution in the science will be effected, and instead of doubts, difficulties and perplexities, we will have new developments, uses and benefits,—which add to our store of knowledge, comforts and happiness,—desiderata devoutly to be wished for, and which certainly will follow a proper understanding of the laws which a wise and beneficent Creator has established from the foundation of the universe.

Pendleton, S. C., Feb. 26, 1869.  
For the Religio-Philosophical Journal.  
Organization Once More  
BY VERITAS.

DEAR JOURNAL:—I wish to cheer and congratulate you upon the growing influence of your platform, and the satisfaction with which all, reading your outspoken articles, hail the clear, brave and uncompromising pages of the weekly messenger. It is a notable fact that the success of the JOURNAL, in riding down one of the strongest oppositions of the day,—has been secured by an open, fearless and undivided defense of the cause, regardless of all partiality, and in the interests of that which is most central, and therefore, most vital. Neither bending to personal pique or petty opinions, equally fearless of organized effrontery and covert treachery, the bold and true reformer has nothing to discourage him; and were it possible by some Wall street operation among Spiritualists themselves, or nominally so, to embarrass for a time, Wall street would still hold its true place, and no other, in the honest convictions of the people. There are thousands of thinkers left, who love the ring of the pure metal, but know they will never get it at any fair without the sacrifice of all that is dear in the way of principle, and such are to day seeking a currency that does not mortgage the soul to any gambling institution. With this preamble, I will come more directly to the subject at issue.—Why is it our friends constantly inquire, that Spiritualists are so unsuccessful in organizing? It seems but the work of a moment to explain.

Firstly, then, we have made a broad declaration of our platform, in which we have asserted the claims of strict integrity and impartial justice. Our gospel teaches the perfection of truth, compassion, honor and fidelity among ourselves, and with the world at large. We did not start for our Meccas, to canonize a leader or proclaim a creed. We did not start upon any specious

pretence, by which we should make ourselves a moneyed power, or a high State or Church despotism; but in the purity of our first and holiest love, we had met the angels upon the Mount of Progress, and only desired to sound their "glad tidings of joy" in the ears of blind millions, and call them up higher. As long as this sacred feeling of love for all humanity inspired us, we were bringing thousands into the ranks, and drinking the cup of peace and blessing. We never thought of organization only as a school, a family, a meeting, a choir, a library, etc. All this had distinct reference to the local and home movement, and to no other. It sought to improve both parent and child at the same time. It was just as free to the poor as to the rich, and the rich were just as free as the poor, to support and bless so noble a cause. It had no pompous show of authority or excommunication to lift over the heads of the people. It did not say in its immaculate wisdom, "Poor Fool, its no use seeking a passage to Rome without your five dollars!" But there came a change. So, proscription commenced, taxation commenced, usurpation commenced, and some ambitious Judas ran off with the money bag to sell the Jesus or get him crucified. A plain, straightforward, outspoken Nazarene was too much for the money changers, and they forgot these words of prophecy: "And I, if I be lifted up, will draw all men unto me!"

The home movement,—carrying the pure principles of justice to every door in the land, would not fatten Rome, and people would not wear green goggles much longer, when they found by true sight the value thereof. But it requires a strong power to arrest a downward tendency; "the blind leading the blind," is toward the ditch of all injustice and meanness, and the temptation to hide or justify, ends in complete betrayal of our holy principles!

Secondly and lastly, then, for this article, men aspired to be leaders and officers in this movement. Ambitious men are not always honest men; they may have tact, craft, cunning, and it becomes rapidly developed by practice. Such men are governed too much by selfishness,—possess too much art and design for so pure and benevolent a gospel as Spiritualism. In National, State, and Local organization, this spirit has wound its destructive coils. The National Association Wall St. said, "We rule here!" Local branding, putting on a flourish of wings, crowing once, twice, or three times, and being so often picked, "kicked against the pricks" at last, and yielded up the ghost. "Who killed Cock Robin?" Who sped the arrow? Every blessed soul of us loving position, authority, money, at the expense of virtue, integrity, peace! Indeed, there can be no peace, when virtue and integrity fly away; there can be no true organization, when there is no true association of principles. Money being good, may rule in a "spiritual" dynasty, but what protection has it for its victims, superior to the old creed,—chain this modern Pentecost torn from the bleeding form of Humanity? In this article, we do not deny by any means, that true souls, divinely inspired, have been drawn into co-operation with State and National movement; but how many, seeing the tender lambs of the flock in the hands of the shepherds, have warned them into life again, and pointed to the remedy! When men, as officers of any society, refuse or neglect by any act of theirs, the duties and obligations of their position, breaking their pledged word to society or speaker, it is bad enough for the cause,—and when members of any household of faith or reform, stoop to vilify, sell or sacrifice any soul reputation or principle, organization of itself alone, is a mere rope of sand. Even a "man," without probity and honor, without the banner of righteousness in his hand, the golden rule in his soul, the fire of truth in his eye, is but the counterfeit of himself, without any organic harmony at heart; consequently, superficial force take the place of great and spiritual powers.

Our Orthodox friends may say to us, "This is owing up!" Yes! it is a great mistake to think that when moral principle has been left entirely in the background, and vicarious atonements substituted for long ages, that Spiritualism should transform to complete awareness of life, in a day, or one simple score of years. This state of things, is the legitimate result of past teaching. Blind superstition and idolatry upon the one hand,—cold, barren, unyielding skepticism on the other. Spiritualism now demands a rational obedience to all moral laws and divine obligations. And may every craft selling our seas to rivet new chains upon the uplifted hands of humanity, go to pieces, till men build as they have promised in this declaration of principles, framed by the congress on high!

We do not ask that anything short of this shall prosper. We would no sooner endorse chicanery or dishonesty under the name of Spiritualism, than under the name of Methodism or Catholicism, and let us be brave enough to say it! And let us love and teach truth for itself alone,—the jewel of divinity, sparkling in the inmost depths of every soul; then shall we find the shuttles of heaven weaving for us the curtains and costly robes of a triumphant future.

## Oxygen Gas.

The College Chemist says that, in order to prove the often-doubted fact of the decomposition of carbonic acid and the formation of oxygen by the leaves of plants, Boussingault has introduced into mixtures of carbonic acid, gas and hydrogen, and the former gas and nitrogen, first a clean stick of phosphorus. As long as no oxygen is present, this element does not undergo slow combustion, thereby giving off vapors; but as soon as a green leaf of any plant was carefully brought into the gaseous mixtures standing over mercury, the slow combustion of the phosphorus began, owing to the decomposition of the carbonic acid and the formation of oxygen. This takes place also in diffuse daylight, but not during twilight; leaves wherein the chlorophyll is not fully developed do not act in this manner.



## Philadelphia Department

BY.....HENRY T. CHILDS, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 614 Race street, Philadelphia.

## Community.

We have received the following communication on this subject. If it be true that "To know oneself is half a cure," there can be no doubt that the social system of today is "half cured," for everybody knows it is sick. But the great question is how shall we cure the other half.

Efforts have been made in various directions to do this, but so far, we believe, with very little effect. We have watched these efforts, and are compelled to say that they do not give evidence that men have advanced to those unitary conditions of feeling and, interest that will enable them to live happily by having "all things in common."

Next comes the plan of having more things in common than in ordinary society to day, and especially unitary self in upon certain reforms. This plan has succeeded better as is exhibited by the friends at Hopedale, Mass., at Hammonston, Vermont and Anchors, New Jersey, but in none of these places has the abandonment of separate family arrangements and separate homes been adopted. That economy of such a plan, there can be no doubt, and that nothing will come to a condition to carry out something similar to this, is also probable. If we understand the community at Wallingford, Conn., and Oneida, in Western New Jersey, Mr. Rogers has almost absolute control; of course, this will not extend very far.

Such results as proposed can only be reached by experiments, which alone lead to a knowledge of truth. We give place, therefore, to the proposition of our Brother Geo. D. Henck, so that if any feel moved in this direction, may write to him. Letters addressed to Hammonston, New York, or 210 Franklin street, Philadelphia, will receive attention.

"To all who desire to establish a higher social condition of life than the present selfish one, in which they may live truly and naturally, so that they may unfold their physical, intellectual, moral and spiritual faculties harmoniously; those who recognize the fact that every thought and act of our lives either elevates or retards us in the scale of progress, can see that we might place ourselves in a much better position for our elevation, and especially our children, by forming reform settlements, associations and communities. We wish to ascertain how many are willing to commence this good work."

"Please address the writer briefly, stating what, in their estimation, they would consider essential for the establishment of a happy association or community. Let every head of a family or a representation of several families, state the number of persons they represent, their ages, occupation, etc.; what amount of property or funds they are willing to invest or contribute; whether they prefer a reform settlement, association or community, isolated dwellings or the more economical unitary buildings with every convenience; the location they prefer, and if they know of a good one, what advantages they possess."

"Let every one write freely that we may know what they desire, and see how they can be arranged so as to harmonize in settlements, associations or communities. Of course, no one will be expected to join before they are satisfied with all the arrangements."

"In this way, several settlements may be commenced, or one settlement, embracing the different forms might be arranged to aid and assist each other. To facilitate and complete the arrangements, it may be necessary to issue a circular giving all the particulars and phases."

Life.—Number One.  
CONSTITUTIONAL VIGOR.

In these articles, which we greet our numerous friends, from week to week, we do not claim originality in ourselves, but at the same time, we hold ourselves responsible for everything written by us.

Conscious of the presence and aid of loved ones not seen by mortal eyes, we give utterance to the thoughts that come to us.

The subject of life is one in which we are most deeply interested, and to which we have devoted much time and thought,—in conjunction with others on both sides of the "River of Life," called "Death."

In our finite attempts to describe the Infinite, it has been a favorite expression that "God is love." We might with equal propriety say "God is life."

Life is the principle in the universe which expresses itself everywhere in the power to retain certain elements, in peculiar relations to each other, and thus form what are called bodies or organisms, which are supported by some to give origin to life, but which in reality are only expressions of it. We do not accept the idea of the inertia of matter; we think matter is but an expression of certain currents of force, which produce it, and which currents, being eternal, hold these forms during certain periods, and then let them go, not to die, but to give another and more beautiful form in some other expression. Hence, the graceful rock and all the primitive crust of our common mother earth, is full of life, expressing itself strikingly in its permanency, which is so continuous as to be a good prophecy of immortality. But decay, disintegration and death (so called), are just as much a part of life as this durability.

The laws of life, and the laws of progression interlock each other as twin sisters, born of the same parents, and destined to an eternal union. The soil which is the first born of the rock, is a child of higher development, of the increase of whose kingdom, there shall never be an end. In the soil, the germs of higher life are born through the operations of divine laws. The next expression of life, is a plant cell,—a miniature world,—a circle, type of eternity, itself without beginning or end.

Life, therefore, has been diffused; here we find it concentrated in a point, microscopic in its character; yet profoundly interesting to the student of Nature. A life-center may exist in a single cell or a multiple of cells, capable of making for a greater or less period a distinct expression of life. Floating in the air and in the water, untold millions of these life-centers exist, often in the most simple forms, as single cells invisible to the naked vision, of which the common mould so familiar to all, is a good type.

The next step in life, results from a combination of cells,—the language is, "In union there is strength." First, we find bodies composed of millions of cells; each one apparently like its neighbor, but not really so, since "Nature never repeats herself; never makes any form so perfect, that she thinks it worth repeating." When homogeneous, and apparently similar cells combine, their powers as life-centers continue, and in the lower forms of vegetable and animal life, we may take very minute portions of the body, and these, under favorable conditions, will grow and form other bodies, similar to those from which they were taken. Ascending in the scale of vegetable life, the life-centers diminish, and this forms one criterion by which we know that we are ascending. In order that we may have these lessons everywhere impressed upon our minds, Nature is presenting numerous illustrations of it, and inviting our study by their beauty. Thus some trees have a few life-centers. We may take a leaf or a bud from one, and engraft it in another, and we can thus remove a life-center, which will retain its original character and surroundings.

Some of the lower grades of animals have these life-centers so distributed that we may say in the case of the hydra, cut into various sections, and each one will form a new polyp, because each part contains a life-center.

But these distinct and separate life-centers are not with a very high development of the animal plane.

There must be a community of powers, and interests in order to give constitutional vigor in the higher forms of life. Hence where a great variety of organs are formed in one organization, capable of producing distinct functions, there is but one grand life-center as the result of these.

We have made these remarks preliminary to the subject of constitutional vigor in the human form. We speak of the life of the homogeneous forms of plants and animals as low where all parts are so nearly alike as to appear as one, and all perform similar functions.

As life ascends, it forms a community, increasing in the number and variety of powers with each upward step. Man, therefore, as the highest form of life, the head of creation, described in the figurative style of the oriental language, as the central soul to which was given dominion over the beasts of the field, the fowls of the air, over the fishes of the sea, and over every plant and over everything, all of which are represented in his system. Constitutional vigor results from the proper exercise of this dominion,—first, by a beautiful control through a true relationship of the spirit over the whole, and secondly, by the most harmonious relationship and play between all the faculties and functions of the system.

Two causes, then, tend to shorten the natural duration of human life,—first, the imperfection of certain portions of the system, and every one is suffering weakness in some part of the system, either hereditary or acquired. Even the most favored conditions may be compared to a sail which has been long used,—when exposed to a severe gale, some parts of it will be rent.

The study of our lives in regard to this, should be,—first, to discover these weak points, and then protect and strengthen them, and if possible, bring them up to an equal standard with the others.

The second cause is more important than the former,—it is that which results from the imperfection of the relationship and co-ordination of the various parts and functions with each other. There are very many persons, who like the Irishman "enjoy very bad health" from this cause.

This weakness and tenacity to disease, is generally inherited, arising from some incompatibility on the part of the parents, and from various other ante-natal causes. It may also result from the infringement of the laws of life. Although this is more difficult to remedy than diseases of local organs, and requires long continued efforts, still much may be done to remove it. The first point is to be aware that such a condition exists, and it is here especially that the old adage is applicable, "To know oneself diseased is half a cure."

Keeping in view the comparison of the human organism to a community, we should hold town meetings frequently, and have reports from every portion of the commonwealth, even to the very by-laws.

In all good governments, we should see that the roads are all clean, the bridges all in good order, the fences up, and all the children sent to school, and in the language of the Duke of Wellington in regard to old England, "We should expect every man to do his duty."

All the functions, voluntary and involuntary, may, and should be aided by properly directed mental efforts.

For these plans, and few of us will have our names recorded in the bills of mortality until we have passed four score years, and all these winters have whitened our locks, and the joys of as many summers have made life's journey practical, beautiful and grandly happy. Then with full constitutional vigor, we can adopt the language of the old patriarch, "Now, Lord, let thy servant depart in peace, for mine eyes have beheld thy salvation."

The Coming Condit.

"I come to bring a sword and not peace." "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book."

How striking and impressive is the fact that the medium of Nazareth should have stopped in the middle of a verse of the writings of old Isaiah, and closed the book, taking care not to read the next sentence, which is "The day of vengeance of our God." It seems even more emphatic, when we read the next sentence, so in accordance with the mission of Jesus, "To comfort them that mourn."

He came to bring the sword of the Spirit, one that would excite the world without destroying anything that was good or useful. We are in the midst of a great conflict, to day. The churches, panic stricken, are crying out for an evangelical alliance to arrest the encroachments of the Roman church in this country, and the alarming increase of rationalism, materialism and infidelity, and worse than all and most to be deplored, Spiritualism, which is not only exciting and influencing many more than the others, but is rapidly converting these to a religion which is more potent for good than anything which has ever come to mankind.

We thank God for the Catholics with all their vast machinery of superstitions organizations and solemn mockery and mummery of ceremonies. They make the conflict a triangular one, and divide the fury of the contest, which might otherwise be life every battle of the warrior, which "is with confused noise and garments rolled in blood."

As it is, Spiritualism, aided by science and philosophy, forms a trinity, that will not only drive the materialist and the infidel, but will so weaken the churches, that they will be powerless for evil.

Let us, then, as true pioneers in the great spiritual work of the age, maintain our position boldly and undiminished. Let us proclaim the truths that come to us from day to day from the glorious mountains of transfiguration all over our land, for we know that they who are with us, are mightier than they that are against us. Let those who, in the brief twenty-one years of our more hard spiritual experiences, begin to feel like veterans, be cheered and encouraged by the vast number of recruits that are coming daily and hourly to the ranks, as well as by the fact that there are thousands of men and women, noble and true-hearted in the church and out of it, who are ready to take their stand upon the side of the great truth when over the realm of tyranny shall be drawn so lightly that they can no longer be at peace. We know that nothing has done more to awaken an interest in Spiritualism in our day during the past winter, than the low and scurrilous attacks of an anonymous writer whose explosions were given as those of A. Con Denser, in one of our weekly papers. There was nothing in the article worthy of reply except a question as to "What good has Spiritualism done?" which our readers are aware was easily replied to by Brother Foster. The personal sneers with which the article abounded, and in which we were honored by the mention of our name, would not call forth a reply from any one pointed on the consciousness of integrity and truth. We believe with Henry Ward Beecher, "That it is a poor campaign of life if a man is to be continually marching up and down keeping sentinel to his reputation." Nor do we think it necessary that we should rush around in defense of truth from the attacks of scurrilous writers, whose chief aim is to call respectable persons into a contest with themselves, in order that they may gain some notoriety.

Our business is to speak the truth in firmness and without the fear or favor of any. So in this great conflict, we have no personal aims, but principles to defend.

If we have found the truth and are able to present it to the world, it will stand and we shall be strengthened in and by our labors.

Finding as we do everywhere, willing hearers of the great truths of our religion and philosophy, it would be folly in us to go aside from the beautiful path that lies before us, strewn as it is with flowers, to remove the decaying rubbish which we may find there.

Our march is ever onward, and we would invite all Spiritualists to examine carefully for themselves and what they can do in the spirit of this new gospel, which is not only "peace on earth and good will to all men," but light and life, knowledge and power, strength and beauty.

One thing we may all do, and that is, circulate our papers and books. It is not creditable to the Spiritualists of this country, that we have not done much more in this direction. We understand that there are more than thirty thousand Spiritual papers issued weekly. How easy it would be for the millions of Spiritualists of this country to circulate three times that number.

We have never found any difficulty in getting readers for all the papers, and we have circulated thousands of these all over the country, and consider it one of the best means of investing money.

Friends, see to it that you circulate the papers well, take as many copies as you can of all these; they are all good; some meet one want and some another, and thousands read those who have no other opportunities for knowing anything of our cause. Let every one try what they can do in this direction, and we will find as the contest thickens, the conflict of ideas becomes more severe, there will be hosts raised up through this influence, who will stand up for freedom and right, for truth and justice. Let us beware how we prophesy war and bloodshed in this particular direction, for this will have a tendency to produce it. Never prophesy evil,—it is a negative power and will not stand unless it is sustained by some positive influence and this is one which tends to build it up.

How often have we seen the tendencies of these prophecies to fulfill themselves, and regretted that wiser councils had not prevailed.

The American Association of Spiritualists.

We are aware that many are looking with deep interest toward the approaching meeting of this Association. We have attended all the National Conventions except the first at Chicago in 1859, and are satisfied that there has been a steady increase in the interests in these.

We were glad to see the suggestions presented in these columns by J. K. Bailey. At the Convention held at Rochester last, a new phase was introduced looking to a more perfect organization to meet the demands of the times, and carry on the work during the interval between the annual meetings. A constitution was adopted with great unanimity, but certainly with little deliberation. A board of trustees were elected whose report for the year will soon be before the public. No one who was present at that meeting, and saw the earnest feelings that prevailed there, could fail to see there was evidence that the time had come to move forward in the work. A year's experience will enable us to review the whole matter and suggest improvements. The Board at its last meeting proposed some changes similar to those suggested by Dr. Bailey in the article referred to. We agree fully with the proposition to send our missionaries where there are no organizations, unless the State Societies, as we did in Pennsylvania, should invite the missionaries to labor with and for us. We expressed a hope which has become more firmly impressed upon us by the last year's experience and labors, that if the American Association could raise funds and send out lecturers where there are no organizations, especially in the South, we should do a good work. And we hope the Association will be so strengthened and modified that it shall accomplish this work more effectively than it has.

The suggestions of Dr. Bailey that we should discuss these matters freely, and be prepared to act intelligently, are good. If we are true to our glorious cause, and are only seeking the real good of humanity, which can be better promoted by the spread of true Spiritualism than in any other manner, then, when we come together, there will be harmony and good feeling.

Croton Water.

Analysis proves that the Croton water is more than ordinarily pure, when compared to the water supplied to other cities. It is analyzed twice a month during the summer, and the average of 13 analyses last summer showed in a gallon of water 9.81 grains of inorganic matter and 1.14 grains of organic matter. Rome is almost the only other city in the world which provides its inhabitants a more beautiful supply.

## For the Religio-Philosophical Journal.

Is It Magnetism, the Devil, or Spirits, Good, Bad and Indifferent?

"Be ye spirits of evil, or be ye goblins damned!"

BY S. S. T.

If a man comes into your house and after the usual compliments of the day, tells you that he has just arrived from San Francisco; that he is well acquainted with your brother who has a hardware store on Montgomery street in that city, which brother you very well know to have started for California last year with a stock of hardware; and if in addition to this, he brings with him a letter in your brother's own hand writing, full of good news and wholesome advice, and commending the bearer, John Smith, a Christian gentleman, to your kind consideration, will you be so wanting in good sense as to persist in calling Mr. Smith by some other name?

Or, conceding the name of Smith, which he claims, will you be so unwise as to denounce him as an impostor, not from California as he claims, but a spirit from the home of the damned, sent to delude you with forged names, lying words and deceitful promises? Will you not say, rather, grasping him warmly by the hand: "Thanks, Mr. Smith, I am glad to see you! My house shall be your home while you stay."

Why, then, will you reject a visitor from the other world? He comes claiming to be a spirit, and brings you a letter in your brother's own handwriting, or it may be that he speaks to you in a tongue which no one present can interpret; or it may be that he comes to you as the spirit of your own brother, a good spirit, breathing hope into the ears of the debased and fallen, and holding out promises of ineffable bliss to those who desire it, and immortality to all. Why call this intelligent visitor by the name of electricity or magnetism?

At all times, in all places and under all circumstances whatever, when the phenomena termed Spiritualism, or the claim, "I am a spirit," is invariably made, is magnetism an intelligent agent and falsifier? Is the consciousness of the well-meaning medium suspended in order that his spirit shall utter the falsehood? Do the minds of those present by association of iniquity conspire to cheat themselves? Or has the Devil been converted and changed to a preacher of righteousness?

The medium does not say it is a spirit for the medium is unconscious. The spectators do not say so, for it may be that they are all disbelievers in immortality, but the thing itself, through the unconscious mouth of the medium, or through the unconscious hand of the medium, or by rapping on unconscious wood, says, "I am the spirit of your brother whom you buried, and am here to tell you that I am not dead but still live."

Kansas City, Mo., July 12th, 1869.

## Mineral Water.

The waters of Ballston Spa 20 years ago rivalled those of Saratoga, in the same country; but were finally lost, owing probably to some improvements, which diverted the course of the current. But of late they have been recovered by a man who had bored an artesian well for oil. He found no oil, but a rich supply of mineral water burst up at a depth of 371 feet. The *Chemist* says that he had passed through the Hudson river, Trenton, and Calciferous rocks, into the Potsdam sandstone. The opinion is expressed that the Saratoga springs are due to a fault in the rocks, which allows the water to be brought up from a great depth. The valley indicates a line of fracture, the strata on the west side being higher than those on the east. The water from the well contains double the mineral matter of the Saratoga springs, and is highly impregnated with gas.

## SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column intended for Lecturers only, and it is rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be earned by special correspondence with the individuals.]

J. Madison Allen will lecture at Terre Haute, Ind., six months, from May 1st. Address box 209.  
Harrison Angler, Calamus, Clinton Co., Iowa.  
O. F. Allen, Union Lake, Rice Co., Minn.  
Mrs. N. M. Andrews, trance speaker, Delton, Wis.  
Mrs. M. K. Andrews, trance speaker, Tazewell, Mass.  
P. O. Box 48.  
Mrs. Brio Abbott, developing medium, 127 south Clark-street, Chicago.

Charles A. Andrus, Flushing, Mich.  
J. G. Allen, Springfield, Mass.  
Dr. A. T. Acres, Address box 2001, Rochester, N. Y.  
Mrs. A. Allen, 147 West Washington street, Chicago.  
James M. Aune, New Castle, Ind.  
Joseph Baker, Editor of the *Spiritualist* Janesville, Wis.  
Wm. Bush, 165 South Clark St., Chicago.  
A. P. Bowman, Jayfield, Michigan.  
Rev. J. K. Bailey, Glen Beach, Wisconsin.  
Dr. J. K. Bailey, box 312 LaPorte, Ind.  
Dr. Barnard, Lansing, Mich., Lectures upon Spiritualism and scientific subjects.

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Dr. R. G. Dunn, lecturer, can be addressed Rockford, Ill.

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R. V. Wilcox, Lombard, Ill.

Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass.  
Mrs. M. J. Wilcoxon will speak in Orange, Ill., during June. Address, care of R. B. Jones, 192 S. Clark Street, Chicago, Ill.  
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## Religio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 24 FLOOR.

R. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

LATE THE

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

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The Pen is mightier than the sword.

## THE CRITIC REVIEWED.

There is a paper published in Chicago, called the *Universe*, and although mainly devoted to light reading and the advocacy of women's rights, it occasionally allows in its columns an article to appear on Spiritualism. In its issue of July 31st, its leading editor allows himself to gravitate to the position of a common black-guard—the space traveled to accomplish his object not being far—and in that position, attempts to criticize an article that appeared in the *JOURNAL* of Feb. 13th. It is not our mission to allow ourselves to gravitate to the plane occupied by the editor in question, who, in endeavoring to criticize the position assumed by another, becomes muddled and so full of angularities that all his efforts only expose his inherent weakness. It certainly would look ridiculous and foolish for a wild Camanche Indian to criticize the result of the solution of a problem in mathematics, involving circles, angles, tangents, cotangents and logarithms—equally so does the editor-in-chief of the *Universe* appear in endeavoring to criticize an idea, in regard to which, he has not the ability to form the first correct conception. The critic should be a philosopher. Even a man of culture, whose mind is well stored with incidents of history and classic lore, relying altogether on the ideas of others to form an opinion for himself, and lacking close thought and originality, should not venture into too deep waters.

The position which we assumed in our leader of Feb. 13th, is further elucidated in the *JOURNAL* of Feb. 20th, April 1st and 24th, May 1st and June 12th, and also in the one of August 7th. We assume thereto:

1st. That as God is all-powerful, wherever in nature or the human family, power is manifested, it must necessarily be a part of Him—a part of this infinite Power.

4th. That in all of God's manifestations, we can find nothing but the harmonious action of law; that the seeming discord which we often see manifested in the workings of natural laws, when rightly understood, will be considered otherwise.

8th. In nature, we see a manifestation of God, for there is power manifested, and it must be a part of the infinite power of God—in man in whatever relation in life he may be situated, we also see power manifested, and, of course, it must be a part of the same infinite power, otherwise there would be a power outside of God, hence He could not be all powerful.

Of course, the criticism referred to, is based principally on short quotations from our article, and although perverted in meaning, they show forth like diamonds in a dirty pool, and are, in fact, the only redeeming trait incorporated in the criticism in question,—in fact all the writings of this critic would amount to but little if they were not weighed down with extracts from the *JOURNAL*, or from history, or the poetical effusions of the past and present,—a position that all will sustain us in who are acquainted with his book or his writings in the various Spiritual papers. You may reach his book from beginning to end, and if you can find a single original idea therein—original in the sense in which mankind use the term—you will disappoint hundreds of literary men who have carefully examined it. We say this much in no spirit of unkindness, for we believe the work will do good among the ranks of Spiritualists; but to convey the idea that a man who will write a work of several hundred pages, and not therein present an original idea, not daring to venture on disputed domains, should not attempt to sustain a new theory that requires—not only culture,—but a mind that can grasp intuitively those complex questions that are closely connected with the destiny of man. While we would not breathe one unkind word towards our brother—for God knows we do not entertain anything of the kind—we do say that he lacks that originality of thought, that intuitive perception, that range of comprehension of Nature and her works, that must necessarily be engrained in the human mind before it should venture the discussion of abstruse subjects. In the criticism in question, the writer places himself in a curious position, for he has sustained what he attempts to deny. Such is often the case with those, who, lacking originality of thought, establish the very ideas which they wish to destroy, or destroy the ideas which they wish to establish. Thus the South in endeavoring to sustain slavery, and firmly engrain it in the institutions of our country, abolished it; the cardinal who ostracized Galileo, and endeavored to show the fallacy of his theory, animated the world with a new thought, and sustained what they wished to deny. Such is often the case, unintentionally of course, with a critic whose mind is so saturated that it responds only to historical and poetical extracts, and whose spirit guides could not possibly advance with him on disputed domains, in the fields of abstruse philosophy. In one of his articles in the *Spiritual press*, he takes this position,

"that God is omnipresent and all-powerful," and thereby, inadvertently of course, proves what he attempts to deny in his criticism. For if God is all powerful, not a tiny leaf or a move, or a bad disease, its blossom, or the filthiest turtle in a muddy pool raise its head, or man do anything good or bad where power is involved (and he cannot do anything without power to do it), that can be anything but a part or parcel of that all-powerful God. For if such is not the case, there would be a power outside of Him, in which event He could not be all powerful. Thus, we find the critic in question has long since established what he now attempts to overthrow.

There is a certain class of minds, lacking in originality and breadth of thought, who never go back to the first cause and reason therefrom, but who, like a pale stricken warrior, cut right and left, regardless of effects, resulting many times in overthrowing what they are most anxious to establish.

We claim God as the Creator of all things, and that in the convulsions of a volcano or an earthquake, or in the destruction of a planet in the regions of space, there is just as much order, system and harmony as in the silent germination of the corn and its full growth to a gigantic tree; just as much order, system and harmony in the movements of the forked lightning from one cloud to another, or in the noise (call it confusion confused, if you please) of the thunder in the sky, as in the expansion of the bud into a beautiful blossom. It must be so, or God does not possess the attributes so often ascribed to him. The man who hated us the most, who thought he was doing us irreparable injury, unintentionally, of course, changed our entire destiny, and to-day we owe our present prosperity to that man's intense hatred. That hatred was hidden under a bushel.

The "rat hole" philosophy to which the gentleman alludes with so much gusto, he all at once becomes a member of it himself through his own unintentional self-infliction. Only clear heads and cultivated minds should advance on disputed domains, for it is often the case that they even establish what they wish to overthrow.

"Within all around, we feel the presence of angelic influence. Virtue, pure, angelic, noble; vice, discord, unclean and repulsive, they meet and caress."

This was a figurative expression of ours to demonstrate the beautiful attractive influence; that lies imbedded in each human soul, and wherever there is really a pure heart, actuated by high and noble influences, it loves all humanity—whether clothed in the tattered garments of vice, or in the white flowing robes of virtue. Of course,—this non-original critic, couldn't understand our position, and whenever anything of an abstruse nature is advanced, an interpreter is required for his special benefit, for he remembered that it is the quotations that particularly shine in his editorial.

Man is an embodiment of all that is below him; he is the *ultima* *thule*, and embraces within his organic structure all the forces of nature, hence he is a microcosm of the universe. These forces possess in man all those original characteristics that were found incorporated with them when diffused throughout space. Of course, one force modifies another.

Well, the critic in question has established another fact, if his previous assertions be true that God is omnipresent, omnipotent and all powerful, for the forces of nature possess power, and certainly must be a part of God, or there would be a power outside of Him, and of course, He could not be all powerful. Transferred to the physical organization of men or animals,—these forces must be a part of the same all powerful God, the same as when diffused throughout all space. Thus our brother establishes the fact that the filthy bug which wallows in accumulated filth; that the little tadpole, or the vilest lizard in existence, all possessing power, must be a part of the infinite God, or there would be a power outside of Him, destroying His claim to omnipotence.

In fact, we never saw such a weak attempt to criticize the position of another, as manifested by him, for, in this first place, he gravitates to the position of a common blackguard, undoubtedly expecting that the high intelligences of the *Spirit World* would also gravitate to that plane with him, and furnish him with billingsgate such as is only used by the coarse, vulgar and unrefined. In the second place, his previous writings give the lie to his own criticism, and show plainly that his mind is not spiritually illuminated, for that influence, if pure, if from a high source, would not allow its instrument to contradict itself, and deny what it had previously attempted to establish. Why a man of such a calibre as the critic in question, might be at home in cleaving the Aquean stables, but when he attempts to traverse disputed domains in the regions of our beautiful spiritual philosophy, he is out of his element, just as much as a wild Camanche Indian would be, if he should attempt to deliver an address on moral ethics.

In due season, we shall publish the criticism referred to, with further remarks thereon.

Well, dear reader, we ever shall greet you with new ideas in our editorial department. We shall continually advance on disputed domains in the regions of our beautiful spiritual philosophy, and each new principle we unfold, will only accelerate our progress, and render more grand the pathway before us, only remembering that our ascent upward can only be made by taking some one by the hand below us and giving such assistance as will render to them more pleasant the pathway of life. Recognizing the sublime fact that we are all wedded together by the action of beautiful harmonious laws, we should have a loving sympathy for each other, remembering that each stage of development is perfect on its plane, and that those on the higher spheres can only advance in that ratio that they "lift up" others below them.

W. J. KERN.

The above named brother recently gave us a call. He possesses strong healing powers, and is a medium for writing instantaneously. He is now on the transition plane, and will soon be equipped to a mediumistic phase of much usefulness.

## NEW DEVELOPMENTS.

A new phase has presented itself, upon further examination into the corrupt acts of the would-be leaders in Spiritualism in Illinois. We have heretofore shown that the pretended meeting at Havana was no legal meeting of the Illinois Association of Spiritualists. In addition to the facts then in our possession, showing up the conduct of Jamieson, the Secretary, we now have the additional facts which have since come to light, that neither the President, Milton T. Peters, Esq., nor the Vice President, Harvey A. Jones, Esq., who are the two first officers constituting the Executive Board, joined in the call for the meeting at Havana. The Secretary and Treasurer were the only persons whose names were used for that purpose.

In the published call, Jamieson states that it was by order of the Executive Board, which was a falsehood. Even the Treasurer's (a lady) name was obtained by him surreptitiously, she supposing all were agreed, gave her name as a matter of form. The Executive Board consists of four officers, viz.: The President, Milton T. Peters; Harvey A. Jones, First Vice President; Mrs. Dennison, Treasurer, and W. F. Jamieson, Clerk. The Constitution provides as follows:

"The President, Vice President, Treasurer and Clerk shall form an Executive Board, and a majority of them may transact business in the name of, and on behalf of the Association, but subject to the approval of the Association when an amount exceeding fifty dollars is involved."

## ANNUAL MEETINGS.

This Association shall hold Annual Conventions at such times and places as the Executive Board shall designate.

We publish the following correspondence between the President and First Vice President, which speaks for itself, and demonstrates the fact that the pretended Havana Convention was, as we have before stated, conceived in iniquity and brought forth an abortion. Poor Loveland, what will you try your hand at next? This last effort is a reproach worse to be borne than your Cleveland Report against mediums. But to the correspondence.

H. A. JONES, first Vice President of the Illinois Association of Spiritualists,—reply to a letter of inquiry from MILTON T. PETERS, President:

STAMFORD, ILL., Aug. 2nd, 1899.

MILTON T. PETERS, Esq.—Yours of the 29th July was received to day. In reply I will say that Jamieson did not consult me about the calling of the Convention in any form, shape, or manner. I had nothing to do in procuring it to be held at Havana or any other place. Signed no call, authorized no one to do so for me. Truly yours,

P. S. I was the First V. P.

H. A. JONES.

H. A. J.

CHICAGO, ILL., Aug. 2nd, 1899.

I declined to sign the call for the Convention at Havana.

MILTON T. PETERS, Pres't Ill. State Association of Spiritualists.

The importance of exposing the chicanery that has been practiced by a few individuals who have without character or authority, attempted to speak in the name of the Spiritualists of Illinois, will, if not already so, be apparent when it is more fully known that these persons belong to that faction who attempted at the Cleveland National Convention to denounce all mediums for physical manifestations, as impostors, and that this same faction have within the last year been seized upon as willing tools to be used by two of the first officers of the American Association of Spiritualists, to compel all Spiritualists of the State to "contribute to the funds of the American Association," under penalty of not being allowed a vote in their own State Association. It is a serious matter with modern Spiritualism, and cannot be too forcibly impressed upon the minds of the people.

If the American Association upholds their President and Vice President, in going into an adjourned meeting of a dozen members, and there lay a foundation for a stupendous system of intolerance and fraud towards all the Spiritualists that do not pay to them money; as the "funds" were openly claimed to be the qualification, then it certainly is time for those who have disincarnated themselves from the bondage of Old Theology to awake and shake off the new incubus which proposes to fasten itself upon them. Aye, more to carry out this work more effectually, the RELIGIO-PHILOSOPHICAL JOURNAL must be ostracized by this self constituted tribunal. The JOURNAL dared to raise its voice against the corruption being practiced,—hence the necessity of rooting it out.

We do not charge all this as the result of the American Association, but we do say, as we shall hereafter show, that the leaders who have practiced this iniquity, are the first officers in that association, and its promoters will more fully appear from the following resolutions, adopted under the supervision of Dorus M. Fox, President of the American Association, and one of the Vice Presidents presiding at the time, and running the Convention to suit themselves at the Springfield adjourned meeting of thirteen delegates, viz:

Resolved 2nd. That the plan of organization adopted by the American Association of Spiritualists at their meeting in Rochester, N. Y., Aug. 28th, 1898, and the object to be accomplished, be hereby approved.

Resolved 4th. That this Association now adopts a system of efforts to co-operate with the American Association of Spiritualists and thus accomplish the greatest good for our nation and the world.

Here follows the plan of which the following, provides for membership:

"The State Society will consist of members of the local and county societies, who shall contribute to the funds of the American Association of Spiritualists."

"The constitution of this Association shall be so amended as to conform to the aforementioned form of organization."

"The report of the committee was adopted and the resolutions adopted *seriatim*. The plan of organization was also adopted."

Copied from the records and published by the Secretary.

This work is among the fruits of the past year's labor of the officers of the American Association.

We do not include all the officers. Those who do not approve of this kind of work can speak for themselves, and show the value of other work performed. We have no report of anything valuable being done yet—but for acts of a pernicious and unjustifiable character, no institution has ever been founded in the past, even of the Jesuitical Order, which has in the same length of time laid out the groundwork for intolerance equal to it, towards individuals and a newspaper that did not subscribe to its mandate, or dared to expose villainy practiced.

The RELIGIO-PHILOSOPHICAL JOURNAL, though its infancy, dared to raise its voice against the usurpations provided for in the articles of the American Association; hence the necessity of bringing it to grief. To that end, the whole influence of the newly fledged Association was brought to bear against the JOURNAL, in its own State, to crush it out of existence. The will was masterly, the tools made use of were deplorably corrupt,—the result a failure, as always will be the case where justice and truth are assailed; but it teaches a profitable lesson to the Spiritualists of the world, which will sooner or later be appreciated, and profit will be derived therefrom,—first, to guard against granting powers in articles of Organization, which will lead to dishonest acts; secondly, to never put power into the hands of persons known to be corrupt in their ordinary business transactions with their fellow men.

## Licentiousness in the Orthodox Ranks.

This week's *Independent* has a list of criminals, some of whom are not cognizable by the law, and others of whom will be incarcerated in Sing Sing if legal justice is done. Among the former is Mr. Frank W. Ballard, one of the General Executive Committee of the Young Men's Christian Association lately appointed Portland, whose speculations from the Security Insurance Company to the amount of \$100,000, were discovered while he was absent, as he probably said, "on the Master's business." Another of this class is a fugitive Methodist preacher from Cullinawango, N. Y., who was detected in a forger's of \$2,000. But the public will be surprised to find among the latter category, the Rev. E. Hatfield, D. D., and the Rev. Leonard W. Bacon. Their respective crimes are set forth by our contemporary as follows, beginning with "the venerable and hitherto respected Dr. E. F. Hatfield as reported in the *last New Englander*—Church Union.

Well, we are somewhat astonished to find those who believe in endless torment, committing such acts as are ascribed to them in the above extract from the *Church Union*.

It has heretofore been the practice for the secular press to parade before the public the crimes of Spiritualists, and in so doing, take the pains to warn the people against the corrupting influences of the principles which they advocate, asserting that the adherents thereof are far from being patterns of morality, and the general tendency of their teaching is to lead one on to ruin. This state of affairs, however, is gradually changing. On a careful examination by those outside of our ranks, it has been determined that the teachings of Spiritualism have an elevating tendency, for there can be found less criminals among those who endorse our beautiful philosophy, in proportion to the number thereof, than among any of the orthodox churches. There is no doubt in regard to the correctness of this conclusion. Mr. Perkins, of Onarga, an intelligent gentleman and a firm believer in Spiritualism, commenced about three years ago, in clipping from the papers that came under his immediate notice, the accounts of the licentious acts of ministers of the Gospel of the orthodox churches, and he has now in his possession over three hundred cases, that are dark and damning in their nature, where these teachers of "Christ Crucified" have seduced some one of their flock, or committed some act that was calculated to disgrace them in the sight of the world. Well, this is quite a number for just one man to clip from the criminal calendars during the short period of three years.

The morality of Spiritualists, as a general thing, is of a high order, and the orthodox churches are beginning to acknowledge that fact. Believing as they do, that every act of life carries with it a certain effect, and that it is impossible to escape the same whether good or bad, they have something that is constantly urging them to lead pure and virtuous lives.

## CORPORAL PUNISHMENT IN OUR COMMON SCHOOLS.

The Chicago Tribune of a late date has a short article upon this subject, which is truthful, pointed and pungent; that we offer it without comment; further than to say that we welcome our esteemed contemporary in its noble and decided stand in behalf of so great a needed reform. It says:

"The Cincinnati Board of Education, after a protracted struggle on this subject, took a vote on abolishing corporal punishment in the public schools. The vote stood: Yeas, 18; nays, 17. The whole board consists of forty members, and it requires twenty-one votes to amend a rule; so flagging is not yet abolished. It is strange that the teachers, including the females, as a body, cling to the lash, as did the clerics, the army, and of the navy, and of the State prisons, until it was wrested from them by the law. As it is now, ruffianism, violations of order and decency cannot be punished by the whip in the State prisons, the Reform Schools, the County Jails of Illinois, but the children in the public schools—boys and girls, mostly under 14 years of age—are at the mercy of any brute wailing breeches or petticoats who will lash them and scourge them."

## REMEMBER THE PRINTERS.

Newspaper publishers that succeed in building up a permanent and enduring weekly Journal, ask no credit, but pay as they go along. To enable them to do so, subscribers must be prompt in their remittances. A word to the wise is sufficient.

## A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three months on trial, on the receipt of fifty cents.

## BECOMING YANKEEZED.

Bridget D'berry lately arrived from the "Old Country," having a sister in the "new world," who had preceded her a few months. This sister took upon her the commendable accusation of an instructress. Among other phrases, she taught her ambitious pupil and candidate for the honors of a Yankee education, that the Yankees made a free and frequent use of the phrase "I guess." Bridget recurred a place, as a faithful Irish lass, as she is, deserved, and when conducted to the kitchen, where her services were in want, she began by asking her landlady, by saying: "And sure M'am where's yer broom I guess."

## WRAPPING AWAY.

The American people are peculiarly a fast people. The great Boston Peace Jubilee was a noted specimen of the way the young Jonathan doeth up his jobs. Not less is his peculiarity for fastness made manifest for his "punchant" for new songs and the rapidity with which the precocious stripping fancies them threadbare and dumps them with his old clothes and other rubbish. Hence we sigh for the fate of "C. P. Jenks," which we know, according to the decrees of his eccentricities, must soon repose by the tomb of "Old Dan Tucker." "Tramp, Tramp" and many others that were once celebrities in his imaginings. His songs must keep pace with his telegraphic communications, railroad speed and balloon ascensions.

## FRATERNAL CALL.

Br. A. J. Fishback,—one of the ablest ministers in the ranks of Universalism,—now an eloquent advocate of our spiritual philosophy, gave us a call while en route from his present home in Michigan, to his old residence and farm in Victoria, on the Iron Mountain R. R. in Missouri.

The late Reverend looks none the worse for having doffed the theological prefix (a cloak that covers a multitude of sins), and having donned the plain mantle,—a title worthy of a savant and philosopher. We hope all the come-outers from the Rev. clerical ranks, will renounce their titles and privileges, when they deny allegiance to the church dogmas which govern them, as Br. Fishback has done.

Spiritualists may well be proud of the talent of this brother. His inspiration is clear and powerful, and wherever he speaks, commands the respect and attention of his audience, thereby paying the way for another call.

From the Liberal

## "EXETER HALL."

QUINCY, MASS., July 1.

To the Editor of The Liberal:

I am much gratified to see this book advertised in your paper. "Every body and his wife" ought to read it. It treats on matters of which I have had a life long experience, and the pictures are all of them most truthfully drawn. The author, I am sure, must have had some personal experience in that form of supernatural called Methodism.

It is called a romance, but it is the romance of truth. Truth is stranger than fiction. It is a book for the million, and it should have an extensive circulation.

LARRY SUNDERLAND.

We endorse the above remarks of Mr. Sunderland.

The book is for sale at this Office.

Address: S. S. JONES, 192 S. Clark street.

Price 75 cents; postage 6 cents.

## P. H. RANDOLPH.

We are happy to announce that Doctor Randolph, whose recent severe illness was the cause of much alarm to his Western and Southern friends, has under spiritual aid mainly, so far recovered as to be able to go out a little. Meantime he is constantly writing, under spiritual influence, and will yet give more works to the public of doubtless great utility to mankind.—*Banner of Light*.

We congratulate our brother on his recovery, and hope he may continue to be blessed with health, that his pen may give utterance to the sublime truths connected with the present and future existence of man.

## Personal and Moral.

Moses Hall, the indefatigable worker in the ranks of Spiritualists, spoke at La Porte,—July 27th.

The State Society of Kansas have employed Prof. M. E. Taylor, of New England, as agent or Missionary, to lecture and organize societies throughout the State.

He is represented by D. C. Seymour as being an excellent man and speaker, and we have no doubt will do great good in that much neglected portion of the country.

The friends will address him at Topeka, Kansas.

Cephas B. Lynn has started Westward on a lecturing tour. He speaks in Oswego, N. Y., during August.

Miss Susie M. Johnson is sojourning at Kalamazoo, Mich. During September she speaks at Painesville, Ohio.

Dr. E. C. Dunn will answer calls to lecture in the East, previous to the Buffalo Convention. Address him at Rockford, Illinois; during the Convention, 88 Seneca St., Buffalo.

Anna E. Dickinson is on a lecturing tour in California.

E. V. Wilson will speak at Canton, Illinois, on Tuesday and Wednesday, August 17th and 18th—two lectures.

Miss Clair De Vere has been lecturing to large audiences in Pittsburgh, Pa.

Mrs. F. O. Hyzer has been lecturing in Byron, N. Y. She is the regular speaker of the Society in Baltimore, Maryland. The Spiritualists there don't seem to become tired of her inspired utterances.

Mrs. Addie L. Ballou has occupied the room at Creely's Music Hall for four Sundays, much to the edification of the people. Her inspired utterances never fail in touching a responsive chord in the hearts of the people.

Peter West, the excellent test medium, may be consulted at his rooms, 13 and 15, 189 South Clark st. He has a variety of gifts.







(date not remembered), a short communication signed J. S. Butler, relative to home matters, was

(date not remembered), a short communication signed J. S. Butler, relative to some matters connected with our Society. The person signing himself "J. S. Butler" is a member of the Detroit Society, and a resident here. He has not been heard from since he was made the victim of an imposition in this manner. He is a man Butler who is a member of the Detroit Society, or known to its members as attending its meetings.

The facts which the pretended Butler seeks to take advantage of are these:

During Mr. Feeble's administration, a simple collection was taken in the hall. Three collections were from seven and eight to fifteen and sixteen dollars, and one from fifteen to twenty dollars, in the morning. At the lectures of Clara D. Veatch, the door fee was taken morning and evening. The collections were taken in the hall, and the collections attracted a large crowd, and the first collection was

The article over the signature of Butler imports some disagreement or unpleasantness between the

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of goods, wares and other merchandise; the advertising of profession, business or vocations of any

of goods, wares and other merchandise; of the addition of value to the raw materials of the soil, or of any kind of nature, within the hall, and further related to be so good.

There is no good and sufficient reason for the many of our exhibitions, Sprague's Fair, and the exhibition and sale of spiritualistic products, either of the literary, artistic, professional or medical departments. Besides, there is getting to be too much competition in the same line, and it is time for the practical exemplification of that impartiality and equality to all enterprises individuals, a ministerial, and even a political field, which we (boastingly) proclaim a cardinal principle of our religion.

Profiting by the wisdom of the past, let another Convention, and this rule, be established to meet at the next Convention. And then let all comply with the spirit, as well as the letter of the law.

Let none of "high or low degree," be privileged to wedge in any scheme, even though a committee do not, nor pertaining to the legitimate work of the Convention.

Oh, that selfish personal ambition could be laid aside, in all our efforts in behalf of our noble work, how grandly harmonious and potent our aspirations, consulting labors and influence for good.

**Worcester, Manual School.**

**With a Brief reference thereto.**

A number of persons, who are desirous of starting a Manual Laboring School Association, hereby request some of the numerous readers of your paper, to inform them by writing to the subscriber, where they can procure one thousand acres of land, possessing all or nearly all of the following advantages: Good prairie and timber, good building and limestone, good water and water power sufficient for extensive manufacturing purposes, with coal on or near it, and well adapted to stock-raising, sperry operations, in a climate suitable for the successful cultivation of apples, peaches and specially adapted to vineyard cultivation, of grapes for wine making, with a description of market towns, facilities for shipping, and price per acre. We invite all persons to send their inquiries to the enterprise, to correspond with us immediately on the subject: submitting places of operation.

We propose that our Capital Stock shall consist of one hundred shares of two hundred and

holders both male and female shall enjoy equal rights in making all rules and regulations, and in wages and profits, and that every stockholder shall reside with the Association, or furnish a residence, and that every stockholder shall be a drone, but every member of the Association shall perform an equal number of hours labor each day; that the school shall be conducted as nearly as possible on the plan of the Children's Progressive, Lyceum system; that the teacher shall be a woman, and shall be selected by and work with his or her respective class a certain number of hours each day; that special care shall be taken in the physical development as well as scientific education of the pupils; that the style of dress shall be adopted for the pupils, in accordance with health, comfort and convenience, regardless of the tyrant fashion; that the Capital Stock shall be expended in the purchase of land, materials for buildings and stocking the farm, and for a community school and the other services shall be exclusively performed by the members of the Association.

We are fully satisfied that all the families

belonging to the Association, can be comfortably housed, warmed, fed and clothed, at a saving of many dollars. The Association has a large building, with but one cell, one laundry, one bakery, one cooking range, one dining hall with separate tables for each family, or selected table companions, with separate apartments for each family, easy access, entirely secluded from intruders, and distributed so that every family is warmed with hot air from but one furnace, and cheaply lighted with gas, with far better conveniences and accommodations than usually enjoyed by isolated families; and more than 100 families can be housed, and labor saved and employed in either indoor or outdoor productive occupations,—all of these families may have their Public Hall for school-room, lectures and societies, their public park, library, and reading room, their music, statutory and other entertainments, and their own hall for every want but; so that every one may have their joint better served and supplied, with but a very small outlay.

We feel confident that a National Twenty-five Cent Association, if organized, will successfully put into operation such an institution, and that it would develop itself into one of the

most successful institutions of learning, where a knowledge of nearly all the useful occupations of life could be given to the pupils, where each one could be trained to that particular occupation, or profession, or vocation, and thus be adapted and that it would not only be a great source of social enjoyment to the stock holders; but would also be productive of very large profits.

Now, we invite all who are willing to make the experiment and risk of two hundred and fifty dollars, to forward their names immediately to the place herein, will be published.

Direct all information and correspondence to

D. HIRSHALL,  
Fairbairn, Minnesota.

All Spiritual and Liberal papers please copy.







## Frontier Department

BY R. T. WILSON.

## Our Second Tour of Ten Days in Wisconsin.

June 15th ult. found us gliding swiftly over the iron rails of the Milwaukee and Chicago R. R. A pleasant ride of three hours brought us to the quiet and beautiful city of Racine, Wisconsin, situated on the shore of Lake Michigan, twenty miles south of Milwaukee. We lectured here three times to full houses, and held one seance, giving many fine tests and readings of character, in public as well as in private.

At our first lecture, we gave one reading of character of a man unknown to us, which was affirmed as remarkably correct. We saw the change that took place with him, pointing out the data which occurred when he was fourteen and twenty-three years old. We then stated that, "Twelve years ago you had a unusual trouble that came near ruining you." We then described the man that was the cause of it, saying, "We got those facts and statements from your sister who is a spirit, and with you," describing her minutely.

## SECOND NIGHT.

## NUMBER ONE.

Read the character of Dr. W., and saw by him the spirit of a young man who was described minutely, and when he died, as well as his age. Identified.

## NUMBER TWO.

We saw by and with Mrs. —, the influence of discord and jealousy was given in harmony, describing the person and giving the time, which proved correct.

## NUMBER THREE.

We saw by a man the spirit of two little boys who were drowned, fully describing them.

## NUMBER FOUR.

We saw in the life of a lady present the incidents and facts that took place when she was twenty-two years old, describing them very accurately. Acknowledged correct.

## THIRD AFTERNOON AND EVENING.

## NUMBER ONE.

We saw by a stranger the spirit of his sister, who left this life long ago for her home in the Spirit World. This sister said to him subsequently, "All is well with the lad; he is alive and you will hear from him." That information is the object of my visit here, said the man.

## NUMBER TWO.

We saw by a lady, name unknown, the spirit of her sister, gave her age at the time of death and when, which were identified.

## NUMBER THREE.

Crossing the room, we spoke to a lady saying, "There is with you a beautiful little girl," describing her. "She is your daughter. There is another, the spirit of a man, but is unwilling to be described or fully seen. Why, we do not know." "It is my daughter," said the lady, "and I understand why the other will not present himself."

## NUMBER FOUR.

To a young man, we said, "There is with you a young man giving age, time of death, and how, fully describing him. He presented himself in a First Corporal's uniform." Fully identified.

## NUMBER FIVE.

We turned to a lady, and said, "May we tell what we see with you?"

"There is over your head a broken ring. The symbol refers to an incident that took place when you were seventeen years of age. One half of the ring represents you, and the other half one that is not with you now." We then fully described the one representing the other half of the ring, and what became of him.

"It is all true," said the lady, sharply, "but I do not know what they want to bring up those old things for,—they might let by gone by."

## NUMBER SIX.

Saw by a prominent citizen the circumstances and incidents of five years ago, fully describing them.

"Yes," said the man, "that is the oil affair, and is correct."

## NUMBER SEVEN.

Saw by the Sheriff of the County a drowning scene and the date. Fully identified.

## NUMBER EIGHT.

We turned to a young lady and fully described a place, the time, the parties and what took place. Identified.

## NUMBER NINE.

We turned to Mr. S., saying, "There is with you the spirit of your sister, and with her your son and daughter, all in the Spirit World," describing them. Fully identified.

## NUMBER TEN.

We saw by a woman her son and brother, describing them. All of the above statements were fully identified, and are but few of the many that we gave in Racine. In no case was the reading of character denied.

The Spiritualists of Racine are alive and thriving. Among their earnest workers, we may mention the following names who have been instrumental in the cause: The Palmeters, the Stablers, the Welts, the Burgeses, the Chamberlains, the Towbrians, and Sister Pauline Roberts,—honest and faithful workers. They hold regular meetings on Sunday in the Court House, with fair attendance. Speaking usually by Brother Towbridge, who is a worthy advocate of our gospel. Long may they flourish and prosper.

Friday, June 15th ult. found us at five o'clock p. m., in Madison, at the quiet home of Lyman G. Sawyer, Esq., a true man, scholar and historian. We lectured at night to a small audience, one hundred and fifty in number, in the City Hall. Our subject, "Nine Postulates on the Bible." Of what we said, saw and described, we refer our readers to the following clipped from the Wisconsin State Journal, of June 15th ult.

Mr. W. Wilson, of Illinois, spoke in the City Hall last evening to Spiritualists and others interested in the peculiar phenomena. His subject was "Nine Postulates on the Bible," briefly stated as follows: 1. Man became like God after the Fall—not before.

2. That Adam was expelled from the garden that he might become immortal.

3. That the "curse of Cain" was really a blessing.

4. That the Bible contains the claim that disembodied spirits return to earth and identify themselves to their former friends and relatives.

5. That Jesus was not God and did not claim to be.

6. That Christ was a disembodied spirit controlling Jesus as a medium, this control beginning at the baptism of John.

7. That the divine authenticity claimed for the Bible is not warranted by the teachings of the Bible.

8. That Modern Spiritualism is the key to all revelation.

9. That the spiritual phenomena of the Bible form the basis of the Christian religion.

Mr. Wilson undertook to demonstrate these propositions with argument and phenomena.

He illustrated the second by a stranger and said, "There stands by you a spirit representing herself as a beautiful little girl; says she passed away when three years old; is now a full grown woman in spirit land; says she is a stranger and is looking for the vision very minutely. The gentlemen (Mr. Sawyer) acknowledged the relation, and recognized the spirit."

Mr. Wilson then delineated the characters of three strangers in the audience, which were fully accepted by the subjects and endorsed by their friends. One of these gentlemen was Hon. E. B. Dyer.

During these tests, Mr. Wilson turned to a gentleman and said, "There stands by you a spirit in the uniform of a Federal Captain; knew you before the war, the service he rendered in 1861 before Vicksburg," then describing the Captain minutely. Fully identified.

Again—Saw and described the spirit of the late Justice Wyman, gave the name; fully identified by many present.

Saw and described a spirit purporting to be the late Governor Harvey—a stranger to the medium. With full distinctness the description in the considered good. The spirit said the strange statement that he did not fall into the river from the boat, as was believed, but was pushed in, desirously, by an assassin.

Mr. Wilson will lecture again and give "Spiritual Manifestations" at the City Hall, to-night at eight o'clock.

Saturday, June 30th, we lectured at night to a good audience, on "Influences." Gave the following tests:

There is here a spirit, a lawyer, lived in this city several years ago, and says he died in the insane asylum five years ago. We described him as a spare man, well built, pale, very tall, about five feet ten inches in height, brown hair, oval features, a little daubed, wearing a dress coat, light hat, carries a small cane, and otherwise minutely describing him. We then pointed out several gentlemen, that he identified. There was some quibbling over the identity, when this spirit said, "I was compelled to leave my house in Chesham, Wis., some years before my death,—came here, was here in 1850, 60 and 61; returned to Shelbyville, became insane, was sent to the Lunatic Asylum and died there; and may exclaim, 'It is Mr. Miller.' One man, Mr. Hamilton, said, 'I knew him well, and it is as accurate as I could describe him.'"

We then left the platform, went among the audience, being attracted to a group of gentlemen of marked intellectual appearance. They were positive, highly cultured men. We read the character of two of them, gave several incidents in their lives as well as marked traits of character, with whom we found the spirit of Miller. There was a good deal of doubt on their part as to the identity and incidents, as well as spirits seen and related as with and belonging to them. The traits of character were accepted. The incidents rejected in most cases. In our own estimation, we think we failed with these men, and from the fact that their positive nature conflicted with our own. We went to them, determined to give them tests, and in this failure, we see clearly and fully the development of law, and that the medium must negative him, and depend on the law of the spirit, or fall.

This affair created considerable feeling in the audience on the part of these gentlemen and ourselves. The whole thing was conducted in a spirit of good feeling and mutual department. We learned subsequently from others that many of the points and dates were identified by those who knew these gentlemen; but it was not the testimony of the gentlemen referred to, hence not acceptable to them. Our meeting closed for the day with the best of feelings, and all went to their homes well satisfied.

LOWELL, Mass.—The Children's Progressive Lyceum held meetings every Sunday afternoon and evening, at 2 1/2 and 7 1/2 o'clock, respectively, at the Lyceum, 125 North Street. Conducted by Mrs. J. F. Wright, Secretary; Mrs. M. A. Starnes, Treasurer.

TEMPERANCE HALL.—The First Society of Spiritualists held meetings in Temperance Hall, No. 5, Market square, Boston, at 10 1/2 and 7 1/2 o'clock, respectively, on Sunday, at 10 1/2 and 7 1/2 o'clock, respectively, at the Lyceum, 125 North Street. Conducted by Mrs. J. F. Wright, Secretary; Mrs. M. A. Starnes, Treasurer.

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peal to the friends all over the State, to open their hearts and homes for the reception of the weary travelers, as they go forth showing the signs that were to follow the true believer, opening the eyes of the blind, causing the deaf to hear, the lame to walk, the blind to see, the aged to be young, the truth to the poor, and thus help them to go on their way rejoicing, and you will most assuredly receive your reward.

D. BIRDALE.

Secretary State Association of Spiritualists of Minnesota.

Faribault, Minn., July 15th, 1899.

## IOWA.

## Third Quarterly Report.

Amounts received up to July 1st, 1899, on Third Report of Agents.

Name of Agents.	Address.	Amount.
Henry Prater	Ames	\$ 2.00
Charles C. Coffey	Chicago	2.00
E. Hughes	New Sharon	11.00
Total		\$15.00

EXPENSES.

Paid to E. Sprague	\$20.00
Adm. L. Ballou	2.50
Paper and Stamps	3.00
Total Expenses	\$25.50

Report of Mrs. Adm. L. Ballou, for the month of June, as State Missionary:

Received from Agents	\$10.00
"Januville	14.75
"Fort Dodge	21.25
"Cedar Falls	5.00
Total	\$51.00

The above report is for the month of June, 1899. (Signed) W. W. SKINNER, Treasurer.

"Should have been published in Mr. Sprague's report."

## NOTICE OF MEETINGS.

CHICAGO.—The Associated Spiritualists hold meetings at present hall every Sunday afternoon and evening, commencing at 3 and 7 1/2 o'clock, respectively, at the Lyceum, 125 North Street. Conducted by Mrs. J. F. Wright, Secretary; Mrs. M. A. Starnes, Treasurer.

WORCESTER, Mass.—Meetings are held in Worcester Hall, 125 North Street, every Sunday afternoon and evening, at 2 1/2 and 7 1/2 o'clock, respectively, at the Lyceum, 125 North Street. Conducted by Mrs. J. F. Wright, Secretary; Mrs. M. A. Starnes, Treasurer.

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## Original Essays.

For the Religio-Philosophical Journal.  
Organization, Mediums, etc.  
BY M. J. WILCOXSON.

DEAR JOURNAL.—My attention has been called to a clause in Brother Powell's letter, of JOURNAL, Jan. 9th. "The East is a good mill to grind the Lecturer into dust. Here, mediums and speakers, with very few exceptions, as far as my experience goes, are martyred unnecessarily by Spiritualistic Organizations." This is hard testimony, but nevertheless true. Bro. Powell will find it applies in some parts of the West, and outside of "organizations" as well. Who will issue a clear, concise, and unbiased work upon the Last-Martyrdom? It has always been the fashion since mediums have been sought for, in view of their rare gift, to report every failure, every deception, every fable of character or appearance, with the haste of a war bulletin, and the zest of a Grunty. Such articles were, for a time, hurried in hot haste into even Spiritualistic periodicals, but at last they grew wiser, and found they were issuing counterfeit bills in many cases; from that, some of our editors tenderly and justly protested against it, for they saw it was often prompted by envy or downright malice, and where this was not apparent, as often by sheer ignorance. Some have seen and deplored this cruel, destructive policy waged against those sensitive harps of being,—but hundreds of the "chosen" have gone down silently, and their forms are now crumbling in "dust;" "how they prayed that the noise of the grinding would cease," and that from their "dust" should spring up fragrant flowers of peace and justice! It is left to those who have seen them in Gethsemane, seen them sinking beneath the heavy cross of human hate and jealousy, seen them smile forgiveness in their death-struggle, too, in their own lives, the heartless stab, the treachery and lust of rule,—seen the blade lifted to strike home to the heart of youth and innocence, to write the "ower true tale," the stern protest against this hydra serpent in our rank. Slander, the foul-mouthed murderess that hatches all iniquities, must some day be confronted. Woe be unto us, when we refuse to meet the wolves in our flock, and strip them of their stolen garb. And woe be upon us, when Spiritual organizations, with all their boasting of "protection," are allowed to grind mediums into dust, in addition to other countless woes!

Why should not dishonest, extortionate, and defaulting societies and officers be held answerable for their lack of duty? One abuse, for instance, has become a glaring one, and deserves the most summary treatment; for it is not only an abuse to the medium, but a repudiation virtually of our principles. It is a stab at the heart of our cause, enforcing as it does a purer integrity, a loftier exhibition of justice than we have attained to before. And this abuse is a miserably loose and irresponsible practice in business matters.

A Speaker must always be up to time and conditions; but A. B. or C. may fall in almost every grand essential; may fail to announce properly; may fail in pleasant, comfortable arrangements; may fail in the music; may get a snappish, boorish, insolent or dishonest door-keeper; may change your appointment at caprice, and sometimes gravely interfere with your list of arrangements;—indeed, may call you a long, expensive journey out of your line, and then, because had management on their part, or some whim of "expediency," got the mastery, coolly inform you, "school is out." It is not inferior lecturers that are subject to this injustice, but the best as well! Here is the speaker's time, talent and pocket drawn upon by Mr. Non-responsible, and where is the redress? Then, there is another way of sweating speakers,—promise well, and at the end of the service, cut them down by bad management, or give them Mr. Non-responsible's note of "promise to pay"—in gas!

O, but stop, Mrs. Speaker. "You should not make merchandise of your gifts," this may be a just punishment for your taking money." What a good argument for the defaulting party! Let us turn it the other way, and see how long you will defend it! Go, try it on, as some did in their early development, and know what it is to be an apostle, homeless, or treated to cold charity, and followed all the waking moments of your life by an excited crowd, that grow hungry for more with every fresh bite of the manna! Go, take to-day, smiles and blessings, downy bed and angel kindness; to-morrow, frowns, impertinence, impudence or something worse and warm thy sinking, chilled, and lacerated being in some stinky attic where the shingles flap for mummy! Our Palestine to-day is rich in golden wealth—is it not a shame that the necessity of eighteen hundred years ago, should even be chosen as an argument by pious minds, here, on this broad, free and fertile continent? Out upon this miserable apology for dishonesty and inhumanity! And let us "cry aloud and spare not," till our principles of even-handed justice are laid in solid security where all may know the pure gold from the base alloy. And if mediums are not properly cared for, if they are ground to dust by any base, exacting or destroying process, the more shame to you, O, keepers of the temple, inasmuch as that you say to make your organization "a protection," a thousand times, shame upon your imbecility or selfishness, when there is no protection to the devoted worker!

All societies want speakers that will "draw well," and are most happy to accept any gratuitous services which replenish the empty exchequer; but suppose the medium's exchequer is low, does the society assume the responsibility? Very seldom indeed! The poor, overworked servant may fly to some city of refuge, and save once more a mutilated life, provided she can get there with the little she has left. It is a notorious fact, that in large cities where is the most display of numbers and aristocracy in

the Spiritual ranks, there is no comfortable provision for mediums, as a purely fraternal and benevolent act, or even as an act of duty. We have blown our trumpet of reform all through the land long enough now, to give something better than empty sound. But the most diabolical sin that our order has to answer for, as professed reformers, is the murderous inhumanity which has followed mediums sinking under the pressure of overwork, diseased magnetism, and contending influences of all kinds. In many cases, as I learn, serious heart-disease has been induced by such constant antagonism with the powers of earth; and I know two of the most painful cases on record, in which the positive and protracted abuse of those loud-mouthed professors, with which our ranks are afflicted, drove the curious, slanderous blade deep to the dying heart of the pure and innocent—the long, obedient and useful victims whose forms now sleep in dust! The same old inquisitorial spirit which cursed the years of early martyrdom, has dared to intrude its serpent windings round our altar, and leave its slime in holy places; while it has stung to madness of the brain,—with its unrepentant tongue, the lives of "chosen" mediums and helpless children! Obsession has doubtless been offered the product of this crime than of any other immediate cause. A sensitive soul, once the target of these miserable hunters, has no door of escape, till this butchery is arrested. As long as Spiritual organizations quietly consent to the branding of these bloody knives over the heads of mediums, and in their faces, we shall reap its bitter fruits! While men and women are allowed to go unrebuked into every place or high position, and unbottle their miserable spleen, regardless of results, regardless of our pure and loving philosophy, regardless of the peace of individuals and families, it will be impossible to save a certain class of sensitives from this obsession! It is the spirit of old hypocrisy crying for the blood of every Jesus! It has been said that "a separation should come," by which true Spiritualists should stand forth free from guile, and in their own daily vindication of our saving principles. God speed the hour when sugar-coated "expediency" (another name for treachery), and brazen defamation, are awed into silence by our spartan courage in the cause of right!

We hold too, that the first step in reform demands integrity, and no society can be harmonious and successful without it. It is the magnet which draws to itself the trust and credit of a society, and around it centres the otherwise scattered forces, daily increasing the magnitude and stability of the work,—and thus, it is the great key to success.

In the above remarks, we have not forgotten the honorable exceptions, where societies have risen to a practical exhibition of their declarations; nor the many noble, unselfish souls, who have sheltered the modern apostles and poured oil upon their wounded lives! Their names are written in Heaven.

For the Religio-Philosophical Journal.  
The Crisis Approaching.

BY D. P. RAYNER, M. D.

"Eternal vigilance is the price of safety."

Never in the world's history were these words more appropriate,—never a time when vigilance and action were more necessary than the present.

And why is it so? What signs in the religious, political or literary heavens to alarm those who have a knowledge of immortality,—of the World of Life beyond,—to whom, like Jacob of old, the ladder of God has been shown on which the angels of God were ascending and descending?

We will reverse their order and see first what the literary world are doing to call for vigilance.

Look at any of the so-called literary publications, and you will find a determined and combined effort manifested to degrade and disgrace Spiritualism and mediums by the lowest innuendoes, the grossest misrepresentations, the most unqualified and gratuitous misstatements; and, oftentimes, appeals to the lowest prejudices and passions of the stupidly ignorant and wickedly bigoted, in order to arouse in them the wreaking spirit of hatred and persecution, are heaped out to their readers.

This alone and of itself, we could attribute to the ignorance or perverted tastes of the caterers for public opinion, did we not know that other influences and powers are combined with them, if possible, to compass the ruin and effect the overthrow of Spiritualism and Spiritualists throughout the country.

Of the so-called religious world, it has in all ages been the oppressor of every progressive and liberal idea, and the persecutor of all who dared advance them.

Arrayed in self-assumed robes of sanctity, each church, claiming to be the expounder of the true faith, has ever been ready to "build the sepulchres of the prophets," whom their fathers (in the church) had slain, and also to persecute and slay all who dared to prophesy to them.

With this state of things, it is not strange that their fossilized hate should manifest itself against all inter-communion with the angel-world, so long as they cannot chain the angels to the narrow limits of their selfish and blinding creeds; and still farther, so long as the angels will persist in exposing the fallacy of "the traditions of the elders and the doctrines of men," by giving mankind faith in the boundless future through a knowledge of immortality and the glorious principle of eternal progression.

Linked with priestcraft all down the dim outlines of the misty past, and joined hand and hand, is the grim spectre of doctor-craft, which have secretly smiled at each other, while by the assumption of superior wisdom and knowledge, they have hoodwinked the multitude and kept them in ignorance of the laws of their being, both physical and spiritual.

And now that the voices of our loved ones are borne to us across the river from the beautiful

Summer Land, telling us of the fadeless glories of that land, and assuring us that the golden gate will be opened by the Angel of Death for us to enter in and share those glories with them when we shall depart this life, and when, too, the Angel World are moving through their mediums to instruct and elevate the race from the superstition and ignorance of the past, and to heal them bodily and spiritually, it is not to be wondered at that these two dark shadows are afraid of the flood-light of truth that is shining upon the world, and should seek to blind the people to its rays and seek to fence it out.

But what politically?

It is not strange that the base tricksters who control the political machinery should truckle to these two powers to secure their ends. Nothing strange that the current literature should bend to suit the perverse tastes and depraved appetites of these combined powers, and still less strange that political journals should take the cue from the leading political gamblers and shamelessly call, as did the New York World and Tribune, during the Munnier trial, for these things to be put down, whether true or false.

It is in this combined attempt to persecute our mediums—to shut out the light of the Spirit-World—to persecute, prosecute and ostracize—indict as jugglers, impostors and swindlers, (think of that in the nineteenth century!) that makes vigilance and action necessary.

Read the following compend of a law of Pennsylvania, passed at the last session of its Legislature, and see to what diabolical means this combination are resorting, to prevent the Angel World through their mediums from healing the sick. Ohio has one already in operation, more general, and if possible still more odious.

[From the Erie Republican, May 15th.]

## AFTER THE QUACKS.

The last Legislature passed a bill regulating the practice of medicine in this country. The law also embraces the counties of York, Lancaster, Crawford, Venango, Warren, Adams, Bucks, Northampton, Lehigh, Erie, Armstrong and Indiana. It provides that after the first day of June, 1870, it shall be unlawful for any person to commence or continue the practice of medicine or surgery in the counties named, who has not graduated with the degree of Doctor of Medicine, and received a diploma from a chartered medical college, or other institution authorized to grant diplomas. It is made a misdemeanor for any person to practice medicine or surgery, or prescribe for any sick person, or perform any operation for fee or reward in violation of this act, and upon conviction in any court of competent jurisdiction, it imposes a fine of not less than one hundred nor more than five hundred dollars, at the discretion of the court, one-half of which fine goes to the informer, and the other half to the county in which such fine shall be enforced. It further provides that any person who shall attempt to practice medicine or surgery by opening a transient office in any of the counties named, or who shall by handbill or other form of written or printed advertisement assign such transient office, or other place to meet persons seeking medical or surgical advice or prescription shall before being allowed to practice as a physician, appear before the clerk of the court of the proper county, and shall furnish satisfactory evidence that the provisions of this act have been complied with, and shall in addition take out a license for the use of the proper county of two hundred dollars. This provision does not apply to druggists or dealers, nor to physicians commencing practice in any of the said counties with the intention of residing permanently therein. This act does not apply to persons who have been eight years in continuous regular practice, although they have not graduated at a chartered medical college, or other institution authorized to grant medical or surgical diplomas.

In another article, I propose to give some of the prominent features of a trial in the adjoining county of Chataque, N. Y., in which a charge of fraud was set up against clairvoyance and its results.

Federal Hill, Erie, Pa., July 15th 1880.

For the Religio-Philosophical Journal.

## FAITH.

Somnambulism—Clear-mindedness—Positive and Negative Forces—All Persons Can Become Mediums.

BY WM. B. FAHNESTOCK.

The first question that naturally presents itself to the enquiring mind is—What is faith? The accepted meaning is: That faith is a belief or confidence in some creed, doctrine, or person, whether right or wrong, good, bad or indifferent—and as that faith is much or little, so will be the adherence to the one or the other—and as faith plays an important, as well as a perilous part in the world, it will be good or evil as the doctrines are true or otherwise.

If false doctrines are taught in any science, the result will be a perversion of its principles, a prostitution of its uses, and a retardation of the benefits it was destined to confer. We have unfortunately, too many examples of the truth of these facts, and we can scarcely name a science that has not been so perverted, so prostituted, and so retarded in its progress. Astronomy, geology, chemistry, botany, and many of the other sciences, have all had their abuses and their triumphs. It is, therefore, not to be wondered at, if those of a later day should meet with the same fate. The science that is now meeting with the most opposition, and suffering the most unfortunate perversion, is that of somnambulism, which, under the title of mesmerism, animal magnetism, psychology, pathetism and neurology, is badly misunderstood, and most unfortunately misrepresented. All professors of the present day, who speak, write or lecture upon mesmerism, animal magnetism, psychology, etc., state that the above named conditions are dissimilar, yet are said to be caused by the same field, called animal magnetism; that the field has an existence in animals, consequently in man, and there being more of it in some persons than in others, it is supposed to have positive and negative qualities, and where there is a superabundance, it is said to be positive, and when too little, it is negative. Those who are supposed to have too large a quantity, are considered capable of imparting it to others who have less, and that by doing so, it is supposed to produce one or the other of the foregoing conditions.

The whole theory as above stated, I am con-

strained to say, is as absurd as it is truly false, and the idea that by imparting a superabundance that is possessed by one, to another, who has less, could not possibly do anything but equalize both, or, by giving the negative one too much, make the positive one negative, thus simply reversing the condition of both, without any change in their capabilities, if even there was magnetism of any kind in the case.

The simple truth is, that the above conditions are varieties of the same state, and are respectively affected in accordance with the amount of knowledge possessed by the operators, and the belief operators are able to instill into the minds of their subjects. It is a notorious fact that the faith or the belief in a doctrine taught by operators to those who are ignorant of the facts, will influence the character of the phenomena so as to accord with his views, no matter what they may be, and if he can make them believe that he has the power to psychologize them and make them do as he wills, he can certainly do so, simply because the subjects believe that he can, and positively make no effort to resist, or to do what their judgment, if they exercised it at all, would satisfy them was not true,—but under the false impressions taught them, they will see black when white is presented, to them, hear discord instead of harmony, taste brandy instead of water, and feel cold when it is warm. It is true, we are governed by our faith or belief, in our most rational or waking moments, but we then are so, according to our own judgment and will, and not by the caprice or will of another. It is as unjust as it is unnatural, to place any one in a false position, or to pervert faculties, which, when judiciously exercised, would add to our happiness instead of insuring our degradation.

A proper attention to this subject will soon convince any one that all the above conditions are varieties of somnambulism, and as subjects are taught in any of them—will be the phenomena exhibited by them. It therefore shows the necessity of obtaining a true knowledge of the condition, if we wish to take advantage of its phenomena, or be benefited by their use.

The phenomena and powers exhibited by persons while in a somnambulant state are remarkable, and consist of what I, for want of a better name, have called clear-mindedness. All the senses and faculties are possessed of this power and by a translation of them all can be used, even at a distance, as well as if the objects to be seen or heard were present, or within a natural seeing or hearing distance. They can also forget or remember what they please, and by a determined resolution, cast off contracted habits, cure diseases, or render any part of the body insensible to pain. Lastly, and by no means the least important feature of the condition, is its connection with spirit communion. I have often asserted, and reiterate here, that it is the foundation of spirit communion, and that it is impossible for spirits to control, or commune with any one, unless it be through some person who is either in a perfect or partial state of somnambulism, and but for this condition, Spiritualism would be a blank, the Bible unheard of,—and man himself, deprived of revelation, would have remained a savage.

All persons are susceptible of becoming mediums, and the prophets, reformers, and all other persons of any note, were especially so, and consequently capable of entering this condition, partially or otherwise, and it only requires that the condition should be thoroughly understood and practiced, to insure any desired number of mediums, and as much valuable information and happiness depends upon the proper exercise of these extraordinary powers, the community at large would do well to turn their attention to the facts, that: Independent of this condition, there can be no clear-mindedness to mediums, and consequently, no revelations, no proofs, no assurances that the spirit of man shall live beyond the grave.

For the Religio-Philosophical Journal.

## CALIFORNIA.

Austin Kent,—his Needs.

In the JOURNAL of June 9th, we find an article from our much respected and afflicted Brother Austin Kent, appealing to the philanthropic minds of the East, the West, the North and the South, wherever your valuable paper may find its way, for aid in his present situation.

The few in Sacramento to whom his appeal has reached, have freely contributed their mite, and sent it on its saving mission. We regret that his case had not been known before our lecture closed for the season, as we believe his appeal would have been liberally responded to.

Brother Jones, won't you again publish friend Kent's appeal, and will not the Banner of Light, and Messrs. Baker and Hull, copy? Let the call be responded to from a large portion of the eleven millions of Spiritualists in our land.

We know full well that the tracts and hooks of Old Theology offered our brother, can not sustain his aged and afflicted body, and we would that the Spiritualists would take from their pockets the small sum of one dollar, and send him; we promise a large interest from the never failing Treasury of Infinite God.

We have from time to time perused in the columns of the JOURNAL and Banner, the sermons of Henry W. Beecher, and we would ask him, if from his large abundance, he will not lend a helping hand to one, who for years was a co-laborer with him on the walls of Zion?

To be sure, Brother Kent's large soul burnt the fetters of theology's confines, and now ranges through our Father's limitless universe, and is surely marching on through affliction's valley, to the mount of Transfiguration. As his temporal must be sustained, and we ask if creeds and sectarian beliefs must stand in the way? God and angels, forbid! Spiritualists and liberal minds answer the call of your aged and afflicted brother, according to your means, that he go not to the grave, suffering for the bread that sustains the body. As the watching,—wailing spirits bring him daily food for his mind, so may they inspire us to send him food and

raiment for his body. Fraternally yours,

M. L. SHERMAN.

Sacramento, July 2nd, 1889.

[Brother Kent's address is Stockholm, N. Y.—We hope the good people will continue to remember him in his afflictions, ever bearing in mind that any assistance you may give him, will surely bring its appropriate reward, and instead of being the lesser thereby, you will be the gainer.—Ed. JOURNAL.]

## INDIANA.

Spiritual Society of Terre Haute.

Preamble and resolutions adopted by the first Spiritual Society of Terre Haute, Indiana, as reported by a committee appointed to consider what action was necessary, if any, in regard to certain published paragraphs bearing upon the proceedings of the Spiritual Convocation recently held at Indianapolis.

## PREAMBLE.

Whereas, We as believers and advocates of a doctrine which has become a power in the land, feeling that we have been made the target at which for years has been hurled the malicious and scurrilous attacks of our religious opposers, and by such journals as seek alone for public favor and applause; and knowing that we are protected in that part of the Constitution which guarantees to every citizen the right to a free exercise of his or her religious opinions, and in view of the persistent efforts on the part of those who are antagonistic to us as a religious body, to misrepresent and stigmatize us individually and collectively, instead of meeting us in open and manly discussion, we consider it time that we should cease to be disturbed in these inalienable rights, that none shall molest nor make us afraid, and that the same respect shall be manifested towards us, as is so universally accorded to other religious bodies. Therefore be it resolved,

1st. That while we as Spiritualists congratulate ourselves that we are exempt from the rack, wheel and fag-pile, which characterized the persecutions of past ages, and that we live under a government which gives to each and every one the right to free exercise of their religious and political opinions, yet there is still evident the same feeling of animosity which formerly prevailed. Therefore, we urge all lovers of free thought and free speech to a persistent and determined effort to enforce the principles of civil and religious liberty.

2nd. That the low scurrilous misrepresentations, stigmas and burlesques, indulged in by the reporters of the Indianapolis Journal, Mirror and Commercial, who were admitted to seats upon the platform, were not warranted by the facts, were unworthy in spirit and unworthy the journalism of an enlightened community, and they merit, therefore, just and stern rebuke, not only from Spiritualists, but from every lover of equal rights, free thought and free speech throughout the land, and that such journals as transfer these scurrilous paragraphs to their own columns knowingly commit a like injustice, and are clearly amenable to the same measures of rebuke.

3rd. That the neglect of these reporters to notice in the least the part taken in the business and discussions of the convention by our co-laborer in the field of reform, J. Madison Allen,—whether induced by some outside envious and malignant influence (as was most probably the case), or otherwise, did that gentleman great injustice; and to characterize his lectures on that occasion as "bombastic and sophomoric," and to stigmatize him as a "first class lunatic," was unfair and outrageous, as all who were present well knew. And as an antidote to the evil consequences which such misrepresentation and calumny are calculated to produce detrimental to the individual's standing and usefulness in his chosen field of labor, we freely aver and further resolve,

4th. That since Mr. Allen's advent amongst us, and during his lectures in Terre Haute (since May 1st), as we great reformers, his way of course has been characterized by the most gentlemanly deportment, his learned and able lectures have given entire satisfaction, and have met our entire approval and cordial support. His subjects have been well chosen and ably discussed, always free from the slightest tinge of bombast or ostentation, and his delivery, in language well adapted and arranged to the clear elucidation of the points taken, and unobjectionable and unoffending to the most fastidious and sensitive even of his opposers. That he has given their organization such entire proof of his ability to most satisfactorily fill the place assigned him, that we freely and most cheerfully recommend him to Spiritualist associations who may need an earnest and able lecturer, after he has closed his labors in this place,—an endorsement we deem entirely unnecessary to one so well and favorably known as Brother Allen. We were not for the free justice doubt him by the newspaper reporters above alluded to, and before denouncing these personal matters, we take the liberty to resolve,

5th. That though we doubt not that she would much rather not see her name thus thrust before the public, yet we know Mrs. Susan L. Allen to be a gentle and unassuming lady, earnest in cause of right, devoted to her husband, a life companion and co-laborer, and worthy the esteem of all who have the pleasure of her acquaintance. And while this association does not deem it justly within its province to endorse any special mode for the wearing apparel of ladies, we nevertheless commend Mrs. Allen's independence as worthy of example, in adopting such costumes as may consider conducive to her physical health and comfort, so long as it may be neat and becoming (as the so-called Bloomer dress undoubtedly is),—the Mrs. Grandies and Fashions' iron away to the contrary notwithstanding.

6th. That copies of this report be sent to the press of Terre Haute and Indianapolis for publication, and also to the Banner of Light, Present Age and Religio-Philosophical Journal.

W. C. GRANVILLE,

Chairman of Committee.

## Fertilizers.

M. Jules Laviniere proposes that the vessels engaged in cod-fishing should, when not engaged, collect the seaweed which covers the ocean a little to the west of the Azores, and carry it to those islands, where it should be dried and pressed, and the mineral salts extracted, and then employed for fertilizing. It is said that these floating meadows, which, according to Humboldt, cover a space seven times larger than all Germany, annually produce enough vegetable matter to manure 1,400,000 acres.

No man's spirits were ever hurt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, surely for it, the angels will prove a cordial for weak and low spirits, far beyond what either indulgence, or company can do for them.

It is reported that Wm. B. Astor proposes to complete the Washington Monument at his own expense.







## Religio-Philosophical Journal

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R. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

LATE THE

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The Pen is mightier than the Sword.

## THE INDIANS.

SPIRITUALISM AMONG THE INDIANS—  
PHYSICAL MANIFESTATIONS—  
DEVELOPMENT OF CLAIR-  
VOYANCE—THE CUR-  
ING OF DISEASE.

Great Spirit, Thou who rulest the storm, who controllest the surging cloud and directest the movements of planetary worlds, Thou art not the God of the Methodist, the Baptist, the Universalist, the Presbyterian, the Mahometan or the Pagan, but Thou art the God of the Indian!

We are too apt to look upon the Indians, the representative of a once noble race, with a considerable degree of contempt, forgetting that they are a class of people that have entertained the most correct idea of Deity. But in this article, it was not our intention to vindicate the right of the Indians to the only true God, but to examine their history and trace that beautiful vein of supernatural intelligence therein, that sparkles with rare gems, that glimmers with incidents that indicate the high degree of spirituality that has ever existed among the Red men of the forest.

Entertaining the beautiful idea that the Great Spirit spoke from the rustling leaves, from the bursting bud, from the rippling stream, from the moaning thunders, from all things in nature, they were ever holding converse with Him through His manifold works. They wisely separated God from nothing. They heard His voice in the pattering rain; they saw him in the flowers that decked their rude home in the forest, and they ever worshipped Him, whether around the council fire, smoking the pipe of peace, or on the war trail, seeking some one to destroy.

There is something transcendently grand connected with the history of the Indians. Their language meant flowers, the rustling leaves, the green grass, the bubbling spring, the cheerful sunshine, the wild gazelle, the "laughing waters," the flying eagle—in fact, their language was taught them by their Mother Nature. Proud moment when the Indian chieftain in council with his warriors, remarked to General Harrison, who had neglected to offer him a seat, but was rudely spurred by the noble chieftain when he desired to rectify the mistake, in these words, "The earth is my mother, and I will repose upon her bosom!"

The speech of Logan in council, was indeed grand, and therein are gems of eloquence that shine beautifully even when placed by the side of those brilliant ideas of ancient and modern orators, that the school boys of to-day love to declaim. Not only eloquent, not only logical, but in many things, they were highly artistic in taste and original in conception. Greece, the "cradle of learning," could invent an alphabet to express language and convey ideas; so did one of the Red men of the forest, a Cherokee, years ago, in the early settlement of the country, invent an alphabet for his tribe, as perfect for his language as the one invented in Greece for the language of that period. Think not, then, the Indians all fools, or lacking in originality, for history unfolds but few of their many achievements.

With the Indians, spirituality is largely developed, and in all their emotions they feel the presence of the Great Spirit they worship. Their mediums are numerous to-day, but far less in numbers than formerly, in consequence of the vices of the white race that have been introduced among them.

Their method of developing mediums is at once interesting, and while, in some instances, the practice may be considered weird and uncouth in nature, yet there is a philosophy in the same, that is worthy of attention.

Among some tribes, it was customary for them to call those together, both male and female, who possessed certain marked traits of character, and placing them side by side on a rude seat in the forest, aged warriors would form a circle, and with stately tread walk around them, chanting some war song, and invoking the presence of the Great Spirit. This was usually kept up for two or three hours at a time, and during that period, the motions of those sitting on the inner circle would indicate the presence of some superior power. At these circles, it was often the case that some one of the number congregated was entranced, through whom some spirit would speak in the language of various tribes.

Even among the wild Indians on our Western prairies, are some very fine mediums for physical manifestations. Not long since, a Medicine Man, in the presence of some hunters, held conversation with the Spirit World through the movement of the rude furniture in his wigwam. When the party had collected together, the Indian, or Medicine Man as he is called, commenced beating his drum and singing a solemn song known only to himself. The spectators surveyed the scene with a good deal of interest, for the earnestness of the Indian, his calm dignified demeanor, and the peculiar expression of his countenance, seemed to indicate that they felt that even there with this child of Nature, they were

in the presence of a superior power. Steadily he beats the drum as his voice keeps time, seemingly beckoning some influence from above to come and assist him. Soon, a spiritual influence is at work; a birchen broom in the corner leaves its place and takes a position by the side of the Indian; his hatchet, lying near, is placed in his girdle; the string of his bow is drawn tighter; the arrows in a crevice are taken therefrom, and laid at his feet; feathers are taken and put in his hair. He bids the broom to move, and it obeys him; he orders the arrow to return to the crevice, and they instantly heed his command; he tells the feathers, one by one, to leave their place in his hair, and like willing servants, they respond thereto. The movable objects in the tent seem to be imbued with life, and become his servants, for in them even, he said the Great Spirit dwelled, and it only would talk to the Red Man. While this wonderful scene was going on, a knock was heard at the door, accompanied with some strange exclamation—peculiar to the Indians, when an Indian was brought in whose leg was badly swollen, the result of a severe strain. He was placed in the centre of the tent, to be operated upon by the Medicine Man. His incantations were renewed again for a while, until the presence of the Great Spirit was designated by the moving of the broom to the side of the patient. While beating the drum, he walked around the patient, his eyes rested upon him, and beaming, seemingly, with an electric fire. He places one hand on the swollen limb, and with the other beats the drum, to drive, as he thinks, the inflammation away. Strange to say, the Indian soon rises and freely uses the limb without experiencing the least pain, having been entirely relieved. Thus ended the scene that revealed so many startling truths.

Among some tribes at the present day, mediums are developed by a system of starvation, and in most cases, it is very successful. When one is found that possesses an organization adapted for the development of mediumistic qualities, he is required to select some quiet place in the forest, and there remain, until called for, not being allowed in the meantime a particle of food. While undergoing this severe ordeal, vigilant sentinels are near, watching, and when life can endure the restraint no longer, he is taken to a hut and allowed a very little broth, just enough to sustain life, and he is kept in this half starved condition until clairvoyance is developed, when he is gradually allowed enough to eat to regain his usual strength. Many of the Western tribes of Indians at the present day adopt this practice for the development of prophets, clairvoyants or Medicine Men, as they are generally called.

Among the Indians at the present day are many fine clairvoyants and mediums; and were it not for this fact, they would not be able to withstand the scourge of the white man to the extent they do.

The discovery of this continent was foreshadowed to the Indians by their Medicine Men, who drew a representation on sand of the ship in which Columbus sailed.

Indeed, it is true that there have been as many prophecies verified, made by the mediums among the Indians, as were found to be correct, when made by prophets of Biblical times.

Do not, then, spurn the Indians. They are children of Nature. They worship the Great Spirit. There is a beauty in their language that speaks volumes of grand truths. The God of the orthodox churches sinks into utter insignificance when compared with the Great Spirit of the wild Indian. But the race is gradually fading away. Still there is grandeur in their history, untold meaning in their destiny! Ancient fortifications and works of art speak significantly of faded glories. Soon they will only live in history. Rome had its Cicero, Greece its Demosthenes, but in their orations can not be found more brilliant gems of thought than sparkle in the speeches of a Logan, a Philip, and many others whose names have long since passed away.

## ORGANIZATION.

We have felt called upon to deal plainly with the perversions of the objects of organizations which have been practiced by officials and designing pretenders, not through any prejudice towards organizations wisely constituted, but from a sincere desire to arouse public sentiment to a realizing sense of the perils that beset our newly developed philosophy.

It is exceedingly difficult for the mind to rise above the old recognized religious institutions which have so long held sway and ruled the people with an iron rod, compelling obedience to the mandates of leaders.

Nothing is more natural than for those who propose to provide forms of organization for Local, State or National institutions, to copy to a very great extent, from such systems. Those have ever been constructed upon plans calculated to hold individual members in the most abject mental servitude. To maintain caste or position in society, they must rigidly adhere to all the formulas of their church,—listen to no other doctrine,—receive the dogmas put forth as a system of faith, and pay tithes for its support under penalty of excommunication and disgrace. In a word, the tendency of membership in all church organizations, is to circumscribe thought and enslave the mind under penalties of physical or mental pain, in degree as the organization is more or less liberal. It has been the aim of Spiritualists to disenthrall the minds of men and women from this servitude. As our philosophy discards all theological dogmas, so we aim at a system of organization free from such powers as will enable classes of men, directly or indirectly, to exercise an influence prejudicial to the largest freedom of thought and the right of expression. That object has been thwarted by designing individuals.

We have complained, and we think justly, of the exercise of unwaranted power by officials in the name of organizations. We plainly see that if the public sentiment is not aroused upon this subject, Spiritualism will be hampered with, and harnessed into a system of organizations, which will be no less to be dreaded than those

from which millions of Spiritualists have escaped.

We plainly see that by a judicious system of organization, the car of progress may be guided to most successful results in the elevation of man in the scale of intelligence and goodness. But this work belongs with the people in home circles. It is here that the inspiration from the Spirit World is first felt. But we do not propose to discuss that subject in this article. It might seem like advisory to the National Convention, soon to come off at Buffalo.

We only have to say in conclusion, that the folly of hasty legislation in the past, is fully demonstrated by the lack of success as a result of the efforts which have been made. If we were to contrast the efforts of the last few years, we opine retrogression would be apparent; that the tendency has been to centralization of power; to a compulsory moneyed system of membership under penalty of no voice in the new dispensation of spirit communion; to official interference to crush out men and newspapers that dared to protest against intrigue, corruption and fraud.

At a future period, we may be inspired to closely compare the doings of each National Convention upon this great subject of organization, and expose the continued tendency to centralization of power. At present, we will only quote the concluding article of the First National Organization which was instituted at the National Convention held in Philadelphia, in October, 1893, and which was intended to be a safeguard against usurpation. It reads as follows:

"In adopting these articles, all right of the National Organization, hereby instituted, in any wise, at any time, or in any manner, in the least degree, to assume the power to prescribe creeds, articles or declarations of faith for Spiritualists, or otherwise to interfere with individual rights or the rights of local organizations, by resolutions or otherwise, is forever prohibited."

Suffice it to say, that at the very next session at Providence, this article was expunged, and at the Rochester convention innovations were made upon the principles contained in said article to the extent of entirely ignoring the rights of Spiritualists, Local and State Societies to representation, unless each delegate paid a fee of five dollars a year. The entire spirit of the principle has within the last year been ignored by the leading officers of the American Association, using the whole of their influence (?) to crush individuals and newspapers that dared to expose intrigue, and the unwise provisions of the Institution they represented.

## THE MORMON QUESTION AND THE QUESTION OF QUESTIONS.

The Pacific, a religious periodical, hailing from San Francisco, remarks, in common with the leading press of the country, that "The railroad is evidently hastening the solution of the Mormon question."

This statement is unquestionably true. But the mind, engaged in deep research and critical observation, discovers a more potent cause than the mere appearance of a railroad through Mormondom, which is the march of progress, of which the railroad itself is but an effect. This mighty giant power, which no creed, sect or church can stay, is not only hastening "the solution of the Mormon question," but the solution of every theological dogma and organization.

America's gifted bard was highly prophetically inspired as he sang of his country,—  
"Columbia, Columbia, to glory arise,  
The queen of the world and the child of the skies."

In this chosen land of freedom the poet's ideas are to be fully realized. It has, speaking figuratively, "come up out of the sea," and on it God has seen fit to "gather together his peculiar and chosen people," in whose every nature the heaven of progress is deeply diffused, and is steadily, unceasingly and unerringly at work; and is destined, in due time, to so far leave the whole American character, by lifting it in the scale of spiritual progress, as to entitle the nation to the name of "Child of the Skies;" whilst their progress being also in the advance of all other nations—because made and composed of all other nations upon the globe—will entitle this country to the queenship of the world.

We, as a people, began our existence by embellishing, in undying characters, to the nations of the earth, that all men were created equal, and endowed with certain inalienable rights, among which were life, liberty, and the pursuit of happiness. These words were from the skies, the abode of spirits, and the eminent clairvoyant was only an inspired instrument to commit them to parchment for a beacon light; towards the practical realization of which this nation of boasted freemen are inevitably and undeviatingly steering.

And hence it is this principle, rather than the building of a railroad, that is hastening the solution, not only of the Mormon question, but, in short, of every religious, social or political question that does not square with this great fundamental, and we might add, American idea and principle; for, although as old as time itself as a principle, it nevertheless, in a sense, had its birth on American soil. It is therefore peculiarly an American idea—or it is the golden rule Americanized; for when men will live the golden rule, then they will have adopted, practically, this great American idea. And we know that Americans have said it, have adopted it, have preached, fought, bled and died for it; and by the power of Him who is without beginning or ending of years, the Spirit world intend that they shall yet live it.

And when that comes to pass, as come it must, for we behold its onward march day by day, we may triumphantly say, where is Mormondom, or, in short, any other of the thousands of lama or sophisms?

We are very well aware that neither the Mormons or they who would suppress them, as politicians or religionists, are prepared for the ultimatum of this great American idea or prin-

ciple; but we are equally well aware of the fact that all must be made ready, and hence this article. Millions of bitter and jealous enthusiasts would clap their hands in ecstasy to witness the destruction of the Mormon wildmen by the application of this principle, but would have it stop short of interfering with other customs and usages with which they are deeply identified. But we beg to warn all such that the great God of principle is no such respecter of persons; and that the God or power, which shall destroy polygamy, as destroy it He will, will also visit every heartstone in America and perform a similar work, by abasing those who are self-exalted, and gently lifting up those who have humbled themselves, for His will and strength are put forth to equalize.

Neither men or women will then be bound in marriage or otherwise by arbitrary law or custom; for then all shall know God (this great principle) from the least to the greatest, and will follow in His precepts, for they are ways of pleasantness and peace. All this may seem to the general reader quite impracticable, because written somewhat in an allegorical style; but, in all sober earnestness, we feel inspired to say, by the fire of inspiration which burns into our brain and moves our pen, as we inhale these thoughts, from disembodied minds who encircle our footsteps, that Americans must, at no very distant day, put in practice that which they have so long held in theory. And the day that witnesses the beginning of that, will see the beginning of a complete revolution in the present social, religious and political institutions of this country. As a means to that end, the next step will be universal suffrage. This event, so close in the near future that none dare dispute its coming, will make woman more than a mere wife. It will elevate her above the present plane of marriage. The God of America has said it, and he or she who will may hear His voice in the stirring events of the day.

Cease, ye cavaliers, who would stay His mighty hand,—you do but cast dust in your own eyes.

Glorious God! great America! "the sun" in the language of the great Webster, "in his last course" in the heavens, "will behold no people more happy, or more favored by heaven, than our own beloved America!"

But she has got to earn the prize. Much blood may yet be shed ere this great nation will be scourged of the devil of conservatism.

But on we go; and ever the issue is human rights—just now cropping out in the form of woman's rights. That now is the great question demanding a solution. It must be met, and the right will come uppermost.

## SPIRITUAL CONVENTION AT ELHIWA, N. Y.

This Convention was well attended by the Spiritualists of N. Y. A large number was in attendance, and the proceedings throughout, were exceedingly interesting. The Convention was called to order by Dr. PALMER, of Big Flats, who introduced J. WILLIAM VAN NAME, of Brooklyn, as lecturer. Mr. VAN NAME, after a few preliminary remarks, gave a general invitation to those present, to select the subjects for discussion. Slips of paper were distributed among the audience, upon which were written some fifteen different subjects, and then returned to the speaker, who in a trance state, treated upon them in a discourse both beautiful and intensely interesting.

A poem given in a trance state by the speaker closed the morning session.

At two P. M., the Convention was again called to order, when Mrs. E. N. PALMER, of Big Flats, was introduced and gave an able trance lecture on Spiritual Philosophy.

W. D. IRVING followed, and proved himself familiar with his subject.

The formation of a society of which W. B. HATCH was unanimously elected President, closed the afternoon session.

At half-past seven o'clock, the Convention entered into evening session.

Mr. VAN NAME was again presented and offered up an invocation, which touched the hearts of all present. Some thirty subjects were handed him for discussion, which were ably treated upon.

A poem entitled "Youth's Warning" was then recited, when the Convention adjourned.

## BUFFALO CONVENTIONS.

We have done the best we could to get a reduction of railroad and steamboat fare from Chicago to Buffalo, for all who desire to attend the conventions at that place.

The result is as follows: By first class steamboat, and found, eleven dollars each, if the number shall be less than fifteen. If fifteen or upwards, the fare will be ten dollars each. The best boats leave Chicago Tuesdays and Wednesdays; inferior boats leave on each other day of the week, Sundays excepted.

Regular time of starting, 7 o'clock in the evening, arriving in Milwaukee in time to leave at seven in the morning.

Fare the same from that place as from Chicago. Regular time from Chicago to Buffalo, four days.

By Lake Shore Railroad, a party of twenty or more will be assigned a car, fitted up in satisfactory style, but denominated second class, for ten dollars each. Same rates for returning home as going, be it by steamboat or by cars. These arrangements by steamboat can be made available at any time, and by railroad whenever a party can be made up.

For particulars, call at this office (192 South Clark street) on arriving in this city.

## THE BOSTONIAN.

Mrs. Addie L. Ballou closed her series of Lectures at Crosby's Music Hall, on Sunday last. She delivered eight lectures here, each one receiving marked attention. She is practical and logical in her discourses,—at times eloquent,—never failing to touch a sympathetic chord in the minds of the audience. She will do good wherever she lectures.

## THE DRY GOODS CURSE.

A writer (evidently a lady) in a late number of the Oneida Circular, in alluding to the present mode of ladies' dressing, very appropriately styles it the "Dry Goods Curse." The facts embodied in the article we regard as preeminently worthy of the attention of every considerate person, and so aptly embody our convictions upon this theme, that we, with pleasure, make the following quotations:—

"I first liked the short dress for its obvious healthfulness, convenience and economy; afterwards for its looks; and now, will you allow me to say, I like it most of all for its moral effect upon the wearers. It changes women; it dignifies a social revolution; it increases home happiness; it is a long step towards Eden."

"The long dress as worn at this time means falsehood; means fashion-slavery; means wretchedness and ruin in the social relations of the sexes. See that fashionably dressed woman. What is she? A mass of dry goods and millinery! Her life is in her bonnet; self-consciousness is in every fold and pucker of her crinoline. Are they just right? Oh lovely! Are they a little wrong? Ah! despair! She has thought dress till her mind is mostly back-hair and her heart bonnet. What is the motive? She wants admiration. She wants to be pretty. She hopes to fascinate men. Good heavens! Is man a maniac? It would seem so by the bait she throws out. Paint, powder and waterfalls; hoop, hump and trail; no matter how unnatural or hideous the novelty, if it will only lure the eye and provoke pursuit. The plan, it must be owned, succeeds; men are best victed by this nonsense as much as women, and, directly or indirectly, encourage it. The natural punishment follows. They pursue what they fancy incloses an angel, and capture—a figure of cotton, imported hair, whalebone and silk."

## ANNUAL MEETING—E. S. WHEELER.

The Spiritualists of Tomkins Co., New York, held their Fifth Annual meeting the first Sunday in August, at M'Lean, as usual. E. S. Wheeler was the speaker of the occasion. A fine day favored a large assembly, and nearly two thousand were supposed to be upon the ground. This, in a rural country, was indeed a large meeting. Mr. Wheeler remains at M'Lean for a short time, and is engaged to speak at other points in the vicinity. Secularism is not the dominant power of that neighborhood.

"Infidels" abound and Spiritualists multiply; mediums are numerous and the phenomena wonderful; the churches languish, but the region is famous for its care of the poor, for the integrity of the people, and for general intelligence.

Mr. Wheeler is doing a good work in the cause of Spiritualism, and we hope he will often give us a brief report of his doings.

## WESTON, MO.

Brother Grosbeck informs us that a good test medium is very much needed at the above named place. He speaks favorably of the influence for good that is being exerted by the pamphlets of one Graves, a Baptist minister, who ascribes all our communications to the work of evil spirits, or more particularly, to that cloven footed personage that is so well known by the various orthodox churches. Of course, those who have considered the whole phenomena a humbug, will be induced to examine the same, when it is impressed upon their minds that such a distinguished personage as Satan is engaged in producing all these wonderful manifestations, and they will be led to inquire, if good spirits can not also communicate with this mundane sphere.

## LOVE THEIR SAVIOR.

"The Christian Era" announces that the two young Negro girls,—the aggregate of whose heads, arms, legs, etc., go to make up what is known as the double-headed girl, are intelligent and both profess to love the Savior.

This must be gratifying to the world at large, to know that two young Negro girls actually love the Savior. No doubt, it has been impressed upon their minds that if they are saved from endless torment, it must be through the instrumentality of Jesus Christ,—consequently they are induced to love him, when, in fact, their ideas in reference to him are based upon what some bigoted minister of an orthodox church had told them.

## GROVE MEETING AND PICNIC.

The Spiritualists of Michigan are wide awake, and doing a great deal of good towards advancing the cause of the Harmonical Philosophy. A grand Grove Meeting and Picnic, was held at Battle Creek, commencing on the 13th, and we have no doubt, it was a grand success. We shall give an account of it in due season. The citizens there made ample arrangements to entertain the friends of the cause who might be in attendance from adjoining counties and States free of charge.

## DR. G. W. SWAN.

The above named eminent physician,—first Allopathy, then Homeopathy, now a disciple in the cause of Spiritualism, is performing remarkable cures "by the laying on of hands," as was promised by the great Healer, the gentle Nazarene, to all true believers. His rooms are at the Adams House in this City, where he will treat such patients as may call upon him.

## REMEMBER THE PRINTER.

Newspaper publishers that succeed in building up a permanent and enduring weekly Journal ask no credit, but pay as they go along. To enable them to do so, subscribers must be prompt in their remittances. A word to the wise is sufficient.

## NEW STORY.

As announced heretofore, we shall shortly commence the publication of a thrilling story from the pen of Dr. P. B. Randolph, of Boston, Mass. We shall speak more particularly in regard to it in our next issue.

## HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post Office. Good mediums always in attendance.







Communications from the Inner Life.

He shall give his angels charge concerning thee.

All Communications under this head are given through Mrs. A. H. ROBINSON.

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to be spirit World.

(Reported by Riddle and Norton, short hand Reporters, 215 Dearborn Street, Chicago, Ill.)

Answers to questions are given at our Inner Life sances should be given in full, and directed to the editor when incoherent for the questioner to be present at it.

INVOCATION.

Unto Thee, fountain of inexhaustible purity and love, we would send forth our thought at this hour, feeling that we are continually blessed by Thee, and that every child of earth is the constant recipient of Thy bounteous love that all forms and manifestations that we behold upon the different planes of life, are also blessed with Thy presence. We, as children of infinite parents, would thank Thee for all that Thou hast given us in the past, for Thy blessing in the present, and aspire to be more like unto Thee in purity and truth.

Awaken, O divine Spirit, eternal and living principle of goodness, in each and every heart. May we all realize that we have but to ask the power receiver and the power be, but to stand more fully the workings of Thy power, realize Thy blessings in every change that Thou in Thy wisdom may mete unto us.

Oh, Spirit of love, we would implore Thee fill every heart, that each and every one of us may realize that it is blessed to give as well as to receive. May we all show to the world to bless and forgive. May we ever be filled with the spirit of kindness. May we ever embrace unto Thee thankfulness and praise.

QUESTIONS AND ANSWERS.

Q. What are the avocations of spirit life? A. The avocations of spirit life differ precisely as they do upon the material plane of life. For instance, the artist has his work here. The physician his; not saying that he has to be upon this plane, but as you behold the diseases upon the material plane, and admit that spirit have the power to heal upon that plane, then you will see we have plenty to do.

Every one here seeks that which is congenial to his nature. The construction of magnificent edifices, which requires so much labor, we do not have—that is the toil of the body. Yet with the will and desire for the eternal, we have it. Think of the condition of the human mind, blinded with the dross of the past, as it enters upon the spiritual plane of life, and you will find that there is plenty of work to do.

Think you that spirits, after leaving the material plane, lose all interest in that plane of life? We answer no. All improvements—the grandest have had their birth in the spirit plane before ever they were carried into effect upon the material. Think you that Franklin is satisfied and content with no further progression of his labors? Think you that Washington is at rest in regard to his country? Think you that any mind is at rest in regard to that which will promote the betterment of those it has left upon the material plane? We answer, no, no. We are it, the declaration that "God is love and love is God," would be annihilated, it would not stand. When you feel love for all humanity, it includes those upon the spiritual as well as upon the material plane of life.

What do you do? What do we do? Everything that will promote the happiness and upliftment of the human family.

Q. Is the mode of healing the sick practiced by J. P. Bryant, and many others, effectual in all cases of illness, and could all other modes of treatment be superseded by it profitably? A. We believe that the mode of disease taken in due time could be removed by the process made use of by our Brother Dr. J. P. Bryant, and others, but that that power is sufficient to remove disease at any stage of its development, is not probable. That such persons could be relieved for a short space of time, we know; to effect a permanent relief nothing but the change from the material to the spiritual will suffice.

We do believe that in time, not far distant, that mode of treatment will supersede all others, and that there will be less premature changes from the material to the spiritual than now. We would say right here, let every one be a physician unto himself or herself.

Q. Tell me the difference, if any, between the soul, the mind, and the spirit? A. The soul is the covering of the spirit. The mind is the effect of the spirit upon the body or soul. You cannot take cognizance of spirit except by its manifestation upon the covering of that spirit.

To illustrate—we know nothing of the power of the spirit, except by its manifestations of what we term thought and action upon its covering—what we term the physical form while upon the material plane—but at the same time we recognize the spiritual body or soul within. Look still further, we trace an intelligence, the all permeating and pervading Spirit. What is that spirit? We answer that it is a part of the great and mighty Principle that permeates, governs and pervades all things. The soul, then, is the body moved upon. That we term thought is an understanding, or is of the spirit, and the spirit is a part of our Father—God.

Q. Another question: At what period does the soul become a resident of man's body? Is it at the first unfolding of the embryonic germ, or at birth, or at some other time? A. I can not conceive of a body without form. Every form has its soul—every soul has a spirit. In proportion to the development of the form is the perfection of the soul, and the spirit is manifested in proportion to the unfolding of both form and soul.

Everything has a life principle or spirit sufficient for its unfolding, whether it be in the tiny blade of grass, the gigantic oak, the pebble upon the sea shore, the rude boulder—the lowest form of animal life or the most perfected type in human life—man. Each one contains within itself sufficient for its own.

Everything is immortal. Everything has its use, and can never die.

For the Religio-Philosophical Journal.

Communication from Henry Bacon.

ANNE CURRIAN TARNETT, MEDIUM.

The music of feathered songsters, warbling their spirit notes in peace in all the grand celestial beauties that surround them, is sounding forth on the morning breeze—the pure balmy breeze of emerald shores. Far along the coast where I have my dwelling place, bright tropical birds are skimming through the air, or hopping from bough to bough, playing hide-and-seek amid the thick woven branches of the myrtle trees that form for them a grand parterre. Gradual slopes of green and nut-brown moss adorn the coast. Hill upon hill crowned with bright verdure, form a most picturesque background. Glistening waves come swiftly up to kiss the

golden sand, and tri-colored shells that lie profusely scattered along the shore, then as if fearing a rebuke from the God of the Ocean, they with a great haste rush back. The sun shining in all his glory, has just climbed above the eastern hills, decking the sky in a robe of crimson and sulphur, bordered with carmine. The ocean sparkles like an expanded sheet of molten silver. Every blade of grass and blooming flower seems a diamond encircled with emeralds.

This beautiful morning, after the delightful refreshing night of dewy showers that always comes with the sinking of the sun in the coast regions of the starry zone, I would, lady, ask you to ramble with me and drink in the entrancing scenes. From my mansion near the ocean on the brow of a pine crowned hill, I would ask you to go with me through beautiful valleys and evergreen forests of our flowery land: First, we will take a view of the sea, the gloriously beautiful sea, as it lies sparkling at our feet in unparalleled grandeur. Tiny boats are floating from these flowery harbors. Inhabitants of these shores are now, according to their wishes, gratifying their love for nature's beauties, and seeking a spot congenial to their tastes, where to give thanks to the Divine Source of all. Some worship Him in the woods and meadows, while others seek the bosom of the crystal waters. Look! there goes a queen-like ship with a crew of immortals, eager to explore some more distant land, or enchanted island! See the bright pennons as they fly from the mast-head! They are red, white and blue. All inmates of these shores delight in showing emblems of those things which were prized by them on earth. Most of the souls on that barge are those who for days, weeks, months and years, followed those colors, and their minds have to a certain degree, become wedded to them.

But we need not tarry too long. I would guide you far beyond these shores to the Vale of Adelpia, where there are ever assembled at this hour beautiful maids and cherub children, forming lovely groups, singing melodious songs to the Great Father of all, the Divine Creator of Nature's court, the Ruler of the universe! As we wander on, I would have you notice the lovely rural spots arrayed to suit the taste of the occupant.

Here is the home of one who was hurried into this land by the hands of ruthless savages—the queen of songsters, Catharine Hays, the "Irish Nightingale." It is a perfect paradise! A Garden of Eden! Notice the left wing of the building, it is formed like a Turkish mosque, of translucent ivory, with crescent of burnished gold over the arch-way. The dome supports a beautiful figure of Faith, holding in her hand a cross. The entrance is one vast amphitheatre. Look, what a beautiful conception is that arbor. An awning of rose tinted pearl, supported by Corinthian columns, overgrown with graceful vines. Seats, half circle, covered with moss roses, invitingly ask you to rest. The floor is covered with a mass of tiny violets and prim roses, woven together so as to form a thick mat. There are many more beauties I would like to point out to you, had I time.

We are almost at the beautiful vale that I promised to guide you to. Hark! I hear voices there, as the clear notes echo through the valley. Did mortal ever hear such harmony as these voices, mingling with the harp's soft notes, create? Look, their leader is the Irish Nightingale. Let us stand here, they feel our presence. We will not approach any nearer. Does not your soul thrill with an ecstasy of delight as these inspired voices sound forth—the praise to the God of love?

All sing:  
Holy light of love and truth,  
We thank Thee for immortal youth,  
For thee ever verdant hills,  
Blossoming flowers and rippling rills.  
We Thy children wish to share  
Thy love, Thy ever watching care,  
We ask Thy aid that we may tell  
On Earth, the beauty of this dell.  
Give us some duty that we may  
Touch of angels, and the way  
That mortals can those glories win,  
And show the paths of vice and sin.

The leader says:  
Come, children, sound your voices high,  
I feel a mortal presence nigh,  
Let us fill her soul with love  
For all that dwells in heaven above.  
Let us knowledge to her impart,  
Arise the virtues of her heart,  
That she may upon earth's sphere,  
Teach our blessed words of cheer.

All sing:  
We will guide her on her way,  
We ask no fee, we seek no pay,  
But bid her do our Father's will,  
His mission there on earth to fill.

Dear lady, you have an honored position. You are appointed as one to teach the beauties of these immortal shores, guided by a band of exalted souls.

I would not have asked you here to tread on holy ground, had it not been my mission.

It was my duty to guide you to this vale, that you might take the first degree in this brotherhood. I see approaching us one of the purified souls from the higher Courts. He bears in his hand a garland of laurel for thy brow. Tremble not, lady—the angels smile on thee. Silence reigns for a moment—all is hushed, and a holy calm that comes on such occasions, prevails.

You are crowned in silence. Souls are communing now. List! the sound of joy will now burst forth. The laurel has pressed thy brow.

Glorious, glory, with this cheering song,  
To the chosen band you now belong;  
Go teach to men, our precious truth,  
That we in life have sought to you,  
Point out to them each golden ray,  
That guides them on to Heaven's way.  
Hark, sister, to thy mission here,  
Do not the golden moments waste;  
By the aid that we shall give,  
Go teach your brothers how to live;  
Teach them by the love divine,  
That's waited from the summer clime.

Lady, with joy I see the chapel grace thy head. My mission is ended. I must go to some other anxious mortal and guide them on to this

lovely valley. He who placed the garland on thy head will be with thee often. Kindred ties bind him to thee and thine. He was known on earth as John Philpot Curran.

Lady, I must away. I will guide you back to earth and its duties, and all the love and heartfelt desires of my soul remains with thee.

DR. RODECKER.

Strange Experience—A Vision—Text given by E. V. Wilson—A case of Obsession.

BY SUSAN B. MITCHELL.

I have just read with considerable interest the communication of "Veritas," concerning Dr. Rodecker's exposition of Spiritualism at Oaanga, Illinois. I am desirous to know more about this Doctor—if he is the same Doctor Rodecker who used to physic and bleed the folks of Keatsbury and vicinity. If so, then the question of the existence of evil disposed spirits is a settled question with me. The Doctor in question was a dabbler in phrenology and mesmerism, and was thought to possess more than ordinary natural ability with, however, but small cultivation. He was a quick, of course, but would have been a very successful one, had he been energetic and temperate. He left here with his family many years ago, to seek a wider sphere of action, since which time he has never been heard from, and was generally believed to be dead, and thereon hangs my tale. I must commence by telling you that he did the drugging of my family for several years.

One night, about eighteen months after he left, in a vision, I saw him lying on the ground—a bloated, blackened, hideous corpse! I said nothing about my vision to any one; and the next evening, my husband (who was at that time a writing medium) took his slate and pencil, and sat down to see what the spirits had to say. Rodecker's name being mentioned in our talk, it was written on the slate, "He is no longer on the earth."

I here interposed and said, "I wish to ask a question." It immediately wrote, "I know you do."

I then asked, "What was the manner of his death?" It wrote, "He was strangled!"

I then told my vision, and taken altogether, we believed it.

After that, my husband's mediumship culminated in what I consider a clear case of Obsession, and one of the chief spirits that tortured and worried him, professed to be Dr. Rodecker. This was strange to us as there was nothing in the character of the man to warrant the belief that death would make him a devil. What my husband endured during that horrible time can never be told. If the story of his sufferings could be faithfully written out, it would fill a good sized volume, and we were wholly without sympathy of any kind. Mr. Mitchell was a lunatic! Behold the fruits of Spiritualism! and so we were held up as a public example—derided, humiliated, and it did appear, the miserable victims of a cause we had loved.

A year or more after this, I met a man who told me that he knew that Rodecker had died somewhere in Iowa, of delirium tremens, while out on a lecturing tour.

Again, three years ago this autumn, I went one night to New Boston to hear E. V. Wilson for the first time. My father was also there. In the midst of his lecture, Mr. Wilson pointed to my father, and described a little girl that he said was kneeling before him. It was a good description of a daughter he had lost twenty years before. After the meeting was over, I went up to the stand and was introduced to Mr. Wilson. After shaking hands, he said:

"There stands on your right a little girl," and described the same one that he saw before my father; she says, "Tell my sister I have not forgotten her." Now Mr. Wilson could not know of the relationship between me and Mr. Glancy, my father, so I considered that a good test.

I said to Mr. Wilson, "I wish you could see some more of my friends." He answered, "Madam, I can not unless they present themselves."

"Ah! here before you stands a large man, brown hair, black eyes, not large, complexion rather dark, and (lowering his voice) he died of 'Rumpagias!'" Rodecker again!

Now after all this, if this man is still among the living, does it not prove that spirits can, and do assume any personality they may choose.

DO SPIRITS VISIT US?

Distinguished Characters of the Bible. Spiritual Interlocutor existed in Ancient Times, as well as now.

From Human Nature.

My last letter on "Who produces the miracles?" was for those persons who are ever calling out against spirit manifestations and use the words "devilism," "forbidden," &c.; though as people, I have found that their practice of the principles of Christianity is very feeble. Perceiving the readiness to lay hold of an unguarded expression, and ring the changes thereon, I desire to explain one word used last month: prayer seasons. I did not mean the lengthy prayer in chapels, or the forms of prayer in churches; but that kind so beautifully expressed by Montgomery—

"Prayer is the soul's sincere desire,  
Entered or unexpressed,  
Driven by the unfair and illogical method of dealing with Spiritualism now in use: Oh! don't quote the scriptures: oh! don't quote secular history: oh! don't quote your friend's experience: oh! don't quote your own." I continue to act on my own plan, guided by one leading thought—The greatest number.

I go therefore to those Christians who have they know not what opinion of life after death; and who feel amazed at the idea that our loved relations are ministering spirits in many cases, as the Bible is to: throwing the light thereon, I would recall to their remembrance that the angelic appearances mentioned are often distinctly named as men; thus Lot entertained two men (angels). Jacob wrestled with a man till the break of day. Samuel appeared to Saul; and moreover said, "To-morrow thou and thy sons shall be with me: to-morrow the light shall be with me." I do not recall to their remembrance that the angelic appearances mentioned are often distinctly named as men; thus Lot entertained two men (angels). Jacob wrestled with a man till the break of day. Samuel appeared to Saul; and moreover said, "To-morrow thou and thy sons shall be with me: to-morrow the light shall be with me." 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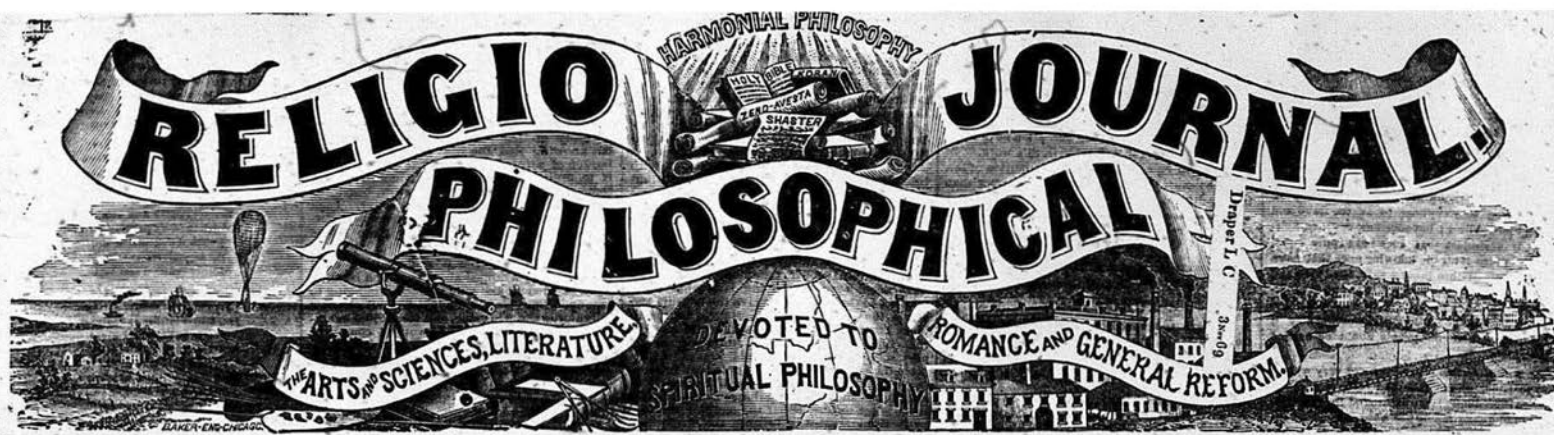












\$3.00 PER YEAR IN ADVANCE.]

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

[SINGLE COPIES EIGHT CENTS.]

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, AUGUST 28, 1869.

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## Literary Department.

For the Religious-Philosophical Journal.  
**THE FADING DREAM.**

By MRS. M. J. S. GILMAN.

My head is aching,  
And my heart is breaking  
With the time so long delayed;  
When we shall meet  
In communion sweet,  
In the beauty of love arrayed.

'Tis thus I pine—  
For the bright dream,  
Where with thee I've been strayed;  
Where the fairy skipped,  
And the sunbeam softly played.

I am looking still  
With a subtle thrill,  
To those fancy-towering steepes;  
For the low-lying gleam,  
And the flowers that seem,  
But my soul in sadness weeps.

For the towering height  
That gleamed so bright,  
Now gleams no other than me;  
And the trailing vines  
My spirit entwined,  
Have decayed, 'neath the sun's beam.

No thrilling look  
From that fairy nook,  
Now greets with a subtle smile;  
For the sunny beam  
Has hid its gleam,  
And I must wait the while.

O yes! I live,  
And my soul e'er gives  
The oft-repeated strain;  
Of tortured bliss  
In willing pain,  
To bear the burning pain.

Yet the morrow's light  
Dawns on my sight,  
With a hope crown'd of glittering gem;  
That the dawn, when I see,  
With souls like mine,  
But they soon mount up again;

While thus I sing,  
The vision's gone,  
With a glad, self-did refrain;  
And my being's bliss  
With a sweet calm rest,  
For my joy has come again.

## STRANGE PHENOMENA.

A Singular Case of Fastings.—What Status her Life—Does she derive Nourishment from the Elements of this Atmosphere.

From Human Nature

Soon after my arrival in Wales, I became aware of the "Strange story from Carmarthen-shire," from a paragraph in the *Cambria Daily Leader*, of Feb. 24, 1869; and I resolved on making an investigation of the case as soon as my engagements would permit. Accordingly, when I reached Carmarthen, I first put myself in communication with the Rev. E. Jones, Vicar of Llanthangel ar-Arth, in whose parish the farm of Llanthangel is situated, and where the girl, Sarah Jacobs, lives with her parents, who are farmers. To my request to be permitted to examine the case in company with him, I received a very courteous reply, stating that he would meet me at the farm, on the morning of Wednesday, March 10. I took the rail to Pwllheli, and reached the farm after a walk of two miles farther. I found the girl, Sarah Jacobs, lying on her back in bed, in the bedroom which her parents occupy. The bed was covered with books and pamphlets. I was much struck with the intelligent and pleasing aspect of her countenance. The face is round, the features small, sharp, and regular; the eyes are particularly brilliant and intelligent looking, and of a dark brown color. The brow is smooth and rounded, indicating large form, individuality, eventuality, and comparison; but the side organs are also full, which gives the forehead more of a broad than sharp appearance. After few preliminary questions, I proceeded to make an examination of her head. As near as I could measure, it is twenty and a half inches in circumference. It is remarkably harmonious in all regions, with few exceptions. These are the organs of self-esteem and firmness. The organs are sharp in development, indicating much mental susceptibility and cerebral activity. The social and domestic propensities are full and harmonious; she is energetic and vigorous in disposition; frank and candid, yet manifesting considerable discretion and reserve. Cautiousness is large, as also appropriateness; and the moral group is quite full, with the exception of veneration, which is a degree smaller than the others. Tone, constructiveness, and ideality are all large; and the type of head belongs to the literary and artistic class. Imagination is also large, especially where it joins with ideality, hence she has an intutual tendency of mind, and is capable of being impressed with poetical ideas, spiritual thoughts, and premonitions. The organs in the forehead are all full or large, with the exception of those at the corners of the brow, from which outward.

In length she measures about 4 feet 8 inches. She has not the power of moving her body. The left side is quite paralyzed, but she can use the right hand a little, the skin of which is red as if the blood were congested in the capillaries as one's hand is when exposed to the cold. It felt cold and clammy, but readily increased in

temperature by being held in my warm hands. Though the muscles are much shrunk and flaccid to the touch, yet she does not present an emaciated appearance. I could not perceive any arterial action in the wrists, with the exception of a slight nervous flutter, but, in the temples, there was more to be perceived. On a subsequent visit the pulse was distinct and regular, but not strong; more vital heat was also apparent. Her face looks full and even healthy, and there is occasionally considerable flush on her cheeks. The skin of the face feels rather hard and flaccid to the touch. Her temples are warm, as well as the other parts of her head. The brain seems to be quite active and under her control. She has it several times a day, each one lasting from three to four minutes. I saw her in one, she was apparently unconscious; her eyes were nearly shut, slight nervous tremor was visible in the head, and she breathed heavily. The eyes gradually opened and she looked up suddenly and stretched the muscles of her face as if waking from sleep. When in her normal state again her cheeks were more flushed than before.

I had heard some rumors of the history of the case—namely, that she existed without food or drink for a great length of time; but after examining her, I made a series of inquiries, which Mr. Jones kindly repeated to the parents in Welsh, as the family do not speak English. She will be 13 years old in a few weeks. About the middle of February, 1867, she was seized with violent fits, from which she partially recovered. About six weeks later she had a continuous fit, during which she did not eat anything, but lay in a dozing unconscious state. About the end of April, she called for milk and took food for about two months, when she began to eat less and less, and only took a little cooked apple for a month or two. During the last seven months her parents declare she has not eaten anything at all. She does not even desire drink; her lips had been wet with a drop of water that morning, the first time since the previous Monday week. No evacuations from the body are noticed; but it has become a question whether a little is not perceptibly sometimes. Contrary to expectation the abdomen is not in a collapsed state, it is quite full, and has the appearance of that of a person in health; sometimes it is distended beyond normal proportions. There seems to be a continual action of gasses in the bowels and much flatulence is emitted. I was informed she was rather improved in health during the last few days; she sleeps better, and sometimes is even moved a little on one side in the morning, and her helpless limbs are slightly altered in position during sleep. She generally sleeps from about twelve at midnight until about six in the morning. Since she was taken ill, she has improved her mind very much; she reads a great deal, and enjoys the company of those who come to entertain her mentally. She has composed some verses of which she repeated a specimen, but as they were in Welsh, I can give no opinion of their merits. Her voice is rather high pitched, sharp, and hurried. The question now arises—Does she positively live without food, and if so by what means is the life sustained? I can neither affirm nor deny the statement that she has not taken food during the last eighteen months. I only have the testimony of the parents which I can neither support or deny. The father, however, declares that she is quite ready to allow any person or persons to live in the family and watch the case continually for any length of time. This is a matter which should not be neglected; it would afford great satisfaction to the public, as well as to the parents, that is, supporting their statement to be true. Such a committee watched Elizabeth Quirke, whose case in some respects, was even more remarkable than the one under notice. If it be proved that she does live without food—how is life maintained? It is evident that the nutritive force of her system are almost nil, but she manifests considerable mental activity. She has acquired the accomplishment of reading English, though she does not understand the language; and she reads Welsh considerably, and talks, and composes verse in it. Yet any powerful excitement, such as the sudden barking of a dog, will at once throw her into a fit. Such a case powerfully impresses the mind that the phenomena of life, the medium of our existence, are not at all comprehended or explained by the science of the day. It may be that the atmosphere plays an important part in sustaining life in her case as it does in that of every living creature, and that in a way not at present thought of. The atmospheric air contains in solution, or in another form, nearly all the elements of organic bodies, and it is through the correlations established by vegetable growth that mankind already feed upon air and light in a solid state. May it not be possible that the human organism derives much more nutrition from the air than has been supposed, and that under certain negative states of the body these atmospheric elements are assimilated or re-related more readily by the physical system? Another probability respecting her sustenance, is, that she draws or derives vitality from those around her. I learn that during the earlier part of her illness she was especially attracted to some white objects were repelled by her, and I feel sure that her magnetic predilections are greater than has been observed by those around her. I feel convinced, that she has the power of imbibing vital magnetism from the various organisms that come in contact with her. I have seen a reflected repeated, from the body of a child, who had been repelled by her, and I feel sure that she has the power of imbibing vital magnetism from the various organisms that come in contact with her. I have seen a reflected repeated, from the body of a child, who had been repelled by her, and I feel sure that she has the power of imbibing vital magnetism from the various organisms that come in contact with her.

supplied by the laying on of hands and making passes down the body. I would recommend that a person of suitable bodily condition and temperament place his hands lightly on her chest, shoulders, hips, knees, and feet at different times, concentrating his will in the act, so as to bring himself in sympathy with her state, and entertain the desire that he might be able to infuse benefit into her system. Then she might be subjected to mesmeric passes which would circulate the vital principle throughout the body, and bring into harmonious action that flow of nerve force which at present is almost entirely suspended in all parts of the body excepting the brain. These operations, however, should be conducted carefully, and under the superintendence of some responsible person. Nothing would do her greater injury than to be subjected to any influence or magnetic operations unsuitable to her case. As she progresses towards recovery, she might be exercised by gently manipulating and rubbing the muscular surfaces of the body. In fact, such treatment might be instituted at once, as by it, vital magnetism could be infused into the body. Some newspaper writers have been very kind in their expressions towards the Rev. E. Jones, Vicar of the parish, charging him with credulity and mental imbecility. This is entirely gratuitous; he is a man of the opposite type entirely. I had the pleasure of examining his head, life is a man of facts, and had great difficulty in accepting phenomena, till he saw it put into operation in his own case. His head is about 23½ inches in circumference. The intellect is very fully represented, especially the perceptive. The side organs are rather weak, so that he is devoid of extravagant imagination and wild enthusiasm. Veneration, firmness, and benevolence are very full, as also the domestic feelings. He is, therefore, a sincere straightforward, solid, practical man. He takes a parental interest in the afflicted child, which she very warmly reciprocates. She was quite gratified to think that Mr. Jones' head had also been examined, and that the case was a mere matter of fact and his intellectual and moral feelings prompt him to inquire unobtrusively—How can such things be? Can the afflicted girl be restored?

## PROF. C. F. VARLEY.

His Views on Spiritualism, Addressed to the London Dialectical Society.

Mr. C. F. Varley, C. E., F. R. S. G., wrote the following letter to Mr. Dyke, the secretary of the London Dialectical Society, from Brest, just before starting on board the Great Eastern with the French Atlantic Cable.

"ELEETWOOD HOUSE, BECKENHAM, KENT,  
June 16th, 1869.

MY DEAR SIR—Last Monday week I witnessed at a séance a phenomenon which is new to me. There were nine ladies and I gentleman present. The seance was held in a private house, the residence of an Englishman, in a room unburdened with an excess of furniture, and with sufficient light to enable us to distinguish the features of all present, the light being furnished by a street lamp outside, as well as by the twilight, the two windows being uncovered either by blinds or shutters.

The medium present was Mr. D. D. Home. The company consisted of the son of an earl of considerable talents, three civil engineers, including myself, a private gentleman, and four ladies, two of whom are well known for their ability. Two of the company were skeptics receiving the first lesson.

The usual phenomena took place, such as the raising of the table bodily from the floor, the tilting of it in various directions, and pushing us about the room, mental questions being answered by raps, to the great astonishment of the novices, one of whom was properly very sharp in demanding proof and making close scrutiny.

Opposite one of the ladies, and about twelve inches from the nearest hand, there was lying on the table a scent-bottle, about 4 inches long by 1½ inches broad. The table was a large round one of mahogany, without any cover. Mr. Home was on the opposite side of the table to the bottle. One of the engineers, and one of the ladies present possessed the power of seeing what Reichenbach calls the flames from magnetic poles, and these two saw a pyramid of light over the scent bottle, whilst two others, endowed with clairvoyant vision of a deeper kind, saw a hand. I am unable to see these appearances except upon very rare occasions, and in this instance saw nothing of them.

Shortly after these phenomena had been described to the rest of us, the scent-bottle began to rock very rapidly, producing much noise, and making about eight or ten beats per second for about half a minute. Then it began gyrating, the rocking motion continuing during the gyrations, and we all nine of us sat watching this motion for a minute and a half. This is one of the prettiest and most complete pieces of evidence I have had of bodies possessed of weight moving without anything visible to me touching the same.

There is a circumstance of some interest to students connected with physical manifestations; for, in order to obtain them with power, it is necessary that the minds of those present should be in as passive a state as possible during the collection from the medium and others present of the power necessary to produce the phenomena. Unless these conditions are complied with, the presence of people with very active mind weakens or destroys the power, but as soon as the phenomena commence, then the activity of the brains of observers is not detrimental. I have very often found that my presence puts a stop to, or greatly weakens the physical manifestations; and last Monday week

two of us were repeatedly called to order by raps, and told to engage in light conversation till the phenomena commenced. This is the reason why, more especially with weak media, some scientific men have failed to get any satisfactory results, where less active people succeed with ease.

The spiritual beings who produce the physical phenomena seem in almost all cases to be very limited in intelligence, generally more so than any the human beings present. With the clairvoyant phenomena, especially where the medium is capable of being entranced by the unseen intelligence, themselves, the activity of the brains of those present does not impede the manifestations, at least as far as my experience goes. Through the latter sources of communications, one is frequently enabled to converse with intelligence, spirits, or whatever you like to call them, whose knowledge is in advance of our own on many points.

The process of dying does not seem to add to the intelligence of an individual, so far as I have been able to observe. It seems to be merely a change of state. Superstition seems to reign on the other side of the grave as much as on this, and appears to be as difficult to eradicate as here.

There is one more point to which I should like to draw your attention of the society, and it is which all of those who may be called 'rational' mediums concur, namely, that a sudden violent death is very prejudicial to an individual at the next life. Such a man is never in condition to material bodies than those who die a gradual natural death, and when his wisdom is so low a character that he is maliciously inclined, he is much more able to influence prejudicially those on earth than those who have died a natural death. I am fully persuaded that inquiry into this branch of the subject will lead to the termination of capital punishment on what may be termed 'selfish' grounds; because when a criminal of the lowest type, is executed, the lowness of his type, added to his violent death, makes him a spirit very nearly material in nature. Such being seen to derive great pleasure in doing mischief, and as they possess the power of influencing the thoughts of those on earth, delight in stimulating others to imitate their own low nature, the weak-minded being their chief victims.

While the conditions are undecided in their opinions about the physical phenomena, which are but the very footstool of the subject, it is out of place to say much of the uses of Spiritualism. One important fact you may learn by questioning the witnesses—namely, that all who have been gradually coming into communication with their departed friends, have by this lost the fear of death. Many, in fact, look forward to it as to promotion. The teachings already received from the higher spirits have many of them been left unrecorded, but some of them will be found in the literature of the subject, which is almost wholly American, and comprises hundreds of volumes published during the last twenty years. The books are obtainable in London only, so far as I know, at the library of Mr. Burns, 15 Southampton-row, Bloomsbury-square. Of the English works, but by Mrs. and Professor de Morgan is about the best.

Before concluding, I wish again to impress upon the committee and all Spiritualists that no one should rely upon his own evidence as conclusive, unless supported by collateral testimony. It was for this reason that when before you I cited chiefly the cases in which the same information had been communicated to me, and to others at a distance from me, at the same time, neither of us expecting the messages delivered. I omitted many of the more striking cases not so corroborated by others. I hope that Spiritualists will not object to my stating, that as a body, I think them far too credulous.

What I wanted at the present time is that those ladies and gentlemen who have the time and ability to investigate should combine, and then take up the different branches of those extensive questions, and pursue the inquiries with the same perseverance that characterizes the investigators of natural philosophy, making it their aim to accept nothing as true until denial becomes impossible.

In my opinion it is a grievous pity that so much attention is given to fiction, and so little to the truths which are being revealed by astronomy, geology, chemistry and natural philosophy generally. These studies reveal truths before which the interest of the greatest fiction pales. Were children taught in more of these interesting facts, and less of fiction, superstition would find fewer dupes to the great moral progress of the world.

I am, my dear sir, very truly yours  
C. F. VARLEY."

## THE CLERGYMAN.

The Little Brown Church Opposite, and What I Heard.

By MRS. M. J. S. GILMAN.

The smooth, well-fed, well-dressed clergyman who entered the little brown church opposite, carried upon the external nothing by which a siner could even suspect he was any better by nature or grace than any other man; but with the few tones of the bell in the belfry, each called his devoted followers to the manger, and lashed as he addressed the Lord God in solemn prayer.

He tells God he has done many things he ought not to have done, and left undone many things he ought to have done, which is a true sinner, sincerely believe; and if God had dealt justly with him, and his followers, they would be in ceaseless torments, but thanks be to His holy name, an atonement has been made, etc. Satisfied that he has once more pleased his God, he complacently sits down and the followers say Amen.

Then came the sermon; but where the point came in, I failed to see. It was about God in the flesh and dying for sinful man, and God's anger with His children, and such stereotyped twaddle, not worth repeating. I wanted to ask him how he knew so much about God's feelings; but remembered that he was one of God's chosen vessels, and he ought to know.

But my sinful nature would not rest; it asked how God could live in the flesh and die, and then rise again, for how could the dead rise the dead? And I looked at the man so hedged about in theological darkness, and securely locked within the iron walls of self love and egotism, and my soul exclaimed,—"Satisfied, deluded mortal, your God is an outgrowth of yourself, nothing more—you have not the faintest conception of loving Father God; and you close your eyes to the light that is shining so brightly around you, and hug to yourself the musty creeds of man's fashioning, and ignore the great, grand Scripture, whose every leaf is written by God's loving hand, full of spirit and truth.

"If ignorance is bliss, is it folly to be wise?" I can not think so in this day and generation. The morning services ended, the saint and sinner passed out into the sunny embrace of smiling Mother Nature; the sinner to marvel at what he had heard, the saint to pursue his old way shifting his eyes to the light divine and hugging his purse of gold, the price of his intellectual (9) labors.

Sacramento, Cal.

## Correspondence in Brief.

U. S. Hamilton, of Bolton, Wis., says: For the sake of a correction I drop this note, to enable you to change an item in your excellent paper. We have just had our election of Society and Lyceum officers for the coming year, all in harmony and an earnest zeal that promotes work. We do not have speaking any of them, but Miss Edna Kelly of Dayton, Wis., who is with us in the 12th and 22d. She is a lady of elegant, and a fine trained singer and speaker.

John S. Adams, of Hartford, Pennsylvania, writes as follows: I have been reading your Journal, July 3rd, and will say I have never received my money's worth in that paper as a three months trial subscriber. Enclosed you will please find \$3.00, for which send me the Journal as long as you can afford to. The article from our Brother Henry T. Child, M. D., Philadelphia, on "Recognition of Spirits Hereafter," is a grand good article. From such articles great good will come.

F. Gramsack writing from Weston, Missouri, says:

"The Journal is doing a good work, and we will do our utmost to assist it. Our cause is making sensible inroads on the doctrines of the churches. Witness the following lines I heard sung at the Methodist S. S., yesterday, viz: "There is something in heaven for children to do. None are idle in that blessed land; There'll be loves for each little heart, And employment for each little hand. There'll be lessons to learn of the wisdom of God, As they wander the green meadows o'er, And they'll hallow their teachers in that blessed abode. All the good that have gone there before. There'll be errands of love from the mansions above. To the dear ones that linger below; And it may be our Father, the children will send To be angels to marry in woe."

I was overjoyed to find so much Spiritualism in the church, and to find the song a great favorite with the little ones, who about for it on every occasion, and sing it with great gusto. Thus the great work goes on; thus they unconsciously speak it. Some of the hymns in the current, and then our faith will triumph.

Miss Jane M. Stevens writing from Libertyville, Illinois, says: Knowing that you are ever interested in the advancement of truth from whatever source, I venture to put you a few items and thoughts relative to our condition here in Ill.

A beautiful Union Church was erected here last season by the people, who as a class are characterized by intelligence, morality, enterprise and comparative wealth. There is but little of the Orthodox element here, the prevailing sentiment being more liberal and progressive; still, not sufficiently active to sustain (only at long intervals) other speakers than those located here by the Methodist Conference. Their meetings are usually attended with but little interest, although one of them not long since, avowed, "That the people of L. were the clearest set of sinners he ever knew." A new impetus has, however, been given them by the recent visit of Rev. Mr. G., from the Universalist ranks of our city. His discourses are replete with beautiful logic; his eloquent powers of a high order; his deductions are comprehensive and his illustrations so timely drawn, that those of his audience who can not feel upon the stale bread of Orthodoxy, are delighted with the thrilling potency of the higher truths he utters. But I fear we have already taxed you beyond forbearance, and will close with many earnest wishes that the Journal may meet the appreciation it so richly merits, and for your studies in the noble efforts in which you are engaged.

The Pope manifests great grief at his brother's death, and the day after he received the news, performed the devotion of ascending the Holy Stairs on his knees for the benefit of the soul of the deceased.

Mrs. Mary S. Manning has been appointed by the Selectmen of Pittsfield, Mass., as Town Liquor Agent, at a salary of \$175 per year.



I have preached the gospel of truth, as I understand it, and healed the sick, body and spirit, according as opportunity and conditions have favored, at various points in my journey through the counties above indicated. Hope that only good is the result.

I attended the recent convention of the State Association of Spiritualists of Indiana, held in the city of Indianapolis last week and closing on Sunday last. A fair attendance from the State at large, was manifest. But few noted speakers were present and while the convention would



be considered (by "old stagers") as somewhat primitive and preponderantly given to phenomenal Spiritualism, yet it was a decided success for the cause. Important among the results, is the identification with us, of such men as Judge David McDowell, of the U. S. District Court; Dr. Bland and lady, of the North Western Pioneer and Ladies Friend; and Rev. Z. B. Taylor, associate editor of those publications, and a Methodist clergyman of twenty years' standing. But you will be favored with a report of the doings of the convention from Brother T. D. Wilson, whose efficiency, urbanity and faithfulness, as Secretary of the Association, is so patent to all in attendance.

On Sunday forenoon, I attended the meeting of the Unitarians at the Academy of Music. Rev. Henry Blanchard is pastor, and treated his congregation to one of the ablest and finest discourses it has been my lot to listen to. He preached as good Spiritualism as we have, so far as he went; and even mentioned a communication he had lately received from the other world. This subject was the "irrepressible conflict" of religious ideas. Why not be true to his evident faith, and proclaim himself what he really is?

June 24th, 1869.

For the Religio-Philosophical Journal.

#### The Children's Progressive Lyceum.

This institution, acknowledged by all as a movement in the right direction, with all its beauties, attractions and advantages, does not fill the gap, yet so wide, in the lines of our army of reform.

It is not the purpose of this article to weaken the confidence of any in this heaven born plan of inculcating "better ideas of life, present and future, but to point out wherein it falls short of its noble purpose and the hopes of its inspired projector. For be it known that this deponent has, from its first effort in New York city to the present day, advocated, and as opportunity presented, worked with and for the Lyceum.

The most potent cause of whatever failure attends the movement, is the demand of its prominent apostles for a rigid adherence to every feature of its elaborate system. No innovation, any formula or emblem can be tolerated. Every flag, target, badge and exercise must conform to the system. And why should it, forsooth? Did not Brother Davis see this identical arrangement in actual exemplification in the Spirit Spheres?

True; but flags, silk and paraphernalia do not cost much, perhaps, in that land of flowers and will woven fabrics. To come directly to the point, only in large villages or cities can this system be carried out. In the country where population is sparse and children few, this system is utterly impracticable. And if one or more earnest souls attempt to rectify the plan, so as to have a Sunday gathering of children for the purpose of inculcating correct ideas of life and its duties, relations and needs, other faint hearted Spiritualists raise the cry, "Innovation, traitor to our Lyceum system—we will have nothing if we can not have the exact system the angels have presented us, through the Seer of Poughkeepsie, nothing but the Children's Progressive Lyceum." Any attempt to simplify or in any manner improve the exercises, paraphernalia or manual, is met with a united front of the faithful sticklers for the system.

This is simply old theological dogmatism and authority re-vamped; and this spirit must be banished from our fold, ere we can make that progress in a proper culture of the young, that truth and human interest demands.

And Spiritualists must wike up to the necessities of the hour upon this subject. While we are tearing away the bands of a false education—the legitimate fruit of a false theology—our children are still being taught their errors, while they in turn will find hands of iron upon their consciousness of right and duty. Shall we sit supinely and permit this notorious work of dark error to go on? Nay, nay! Unshackled from the terrors of a "damnation" religion, let us not be so false to duty as to omit some kind of gathering each Sunday, for the benefit, instruction and development of both body and mind,—the culture in the graces of posture, gesture, movement and carriage of body; of acute ness, method, speed and intelligence of mind—a higher and better understanding of religion or the laws of life.

If to do this, involves the necessity of a deviation from Brother Davis' system,—then deviate. If improvements upon that plan can be made,—if the manual can be bettered, then let it be done. Let anything be done that will insure work and its consequent influence upon the young and old, for the better,—that will educate more in harmony with nature, and prevent the reception of false theories, because, filling the mind with higher and better truths, leaving no room or opportunity for theological Sunday school stuff.

Any individual who stands in the way of this most needed work, is false to his own aspirations. Brother Davis does not desire it. No true Spiritualist, with enlarged vision and exalted sense of duty and right, will.

Let Lyceums be established everywhere, with or without paraphernalia, literal system of groups, &c. Let the old and young participate as instructors and instructed, and a few short months will give evidence of the good that all can do.

Away with this wrangling over methods, systems or leaderships! Give us work—earnest, unselfish labor for the right, the truth and the cherry heart, unburdened from the leaden weight of theological hell-fire, vicarious atonement and a thousand and one erroneous teachings of so-called Christianity.

general and collective progress? Give us improvement, enlarged understanding and consequent possibilities; and we will not stop to enquire by what means or whose system. Action, friends,—onward!

PROGRESS.

#### Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 624 Race street, Philadelphia.

#### LIFE—NUMBER 3.

Which is Most Powerful, Spirit or Matter, and How do They Act?

Among the beautiful lessons of Nature, a very interesting one is to be found in the fact that the softer tissues invariably wear away those which are harder, and apparently more enduring. Thus the dust of the diamond is used by the lapidary to cut and polish the solid stone. The machine finds that the brass bush cuts the hard steel journal, and constant dropping wears away the hardest rock.

But this fact is more strikingly illustrated in the beautiful domains of life, where the softer tissue always make their impression upon those which are harder. The little moss and lichen, upon the hard rock, burrows out its nest, and with its tender and delicate fibrils, penetrates the solid stone. There is a plant which grows upon the walls of old ruins, and sometimes of buildings that are less ancient, that pushes its delicate roots into the pores of the stone, and causes it to crumble and decay.

In the animal kingdom, the softer tissues usually wear away the bones, even the soft and delicate tissue of the brain will scoop out the hard, bony surface of the skull, so that if after death we examine the skull of a person who has long been an active and laborious student, accustomed to great mental labor, we shall find certain portions of it so thin as to be transparent.

From these and other illustrations which might be given, we see that it is not the substance but the spirit or force that precipitates the material that we call substance, that is the real power, and this works with more force in the softer tissues than in those which are more solid and unyielding.

Brother A. J. Davis has presented the following interesting formula of matter in the universe. First God, then intellect, then principles, then ethers, vapors, fluids and solids. Or reversing it, we have solids, fluids, vapors, ethers, principles, intellect and God. We have noticed this fact that life is more dependent upon these in the order in which they are named above. We can live without solids a longer time than without fluids, without fluids longer than vapors or air, without air longer than without principles, and so on to the end of the list. Let us take a solid substance, a bar of iron for instance, and apply that form of force called heat which is now known to be a mode of motion. The first change will be to a fluid, then a vapor, then an ether, and it is gone; but as we remove this form of force and allow that which held it before to come into action again, it will bring back the bar of iron in the same order to its original condition. In this experiment, we are acting altogether with the forces, and whatever changes occur in the atoms, are merely incidental to these changes of force. A similar process may be applied to every substance of which we have any knowledge. We are beginning to learn that matter is temporary and transient, while force or spirit is eternal, and ever enduring, and while we, as spirits, are using our material forms as instruments to manipulate other substances around us, it is evident that it is in reality the spirits within us and within these substances around that are working together. There is a very unpleasant question that has puzzled many of the most cultivated minds, and that is precisely where and how spirit and matter come in contact and the latter is made subject to the influence of the former.

If it be true, as we are inclined to believe, that matter is but a precipitation resulting from the decussating or crossing lines of force, and that the peculiar harmony of these lines of force, produces the varied forms and conditions of matter, this will explain a part of the question. But it remains to be answered, how and where does identified spirit take hold and control an organism? It must be through the localized spirit which has produced the matter, and which remains in it, and is all that the materialist owns of spirit.

It is known that this connection is in the nervous system; here the forces in the material and visible come in rapport with those of the spiritual, and as these become co-ordinated, the results are harmonious and beautiful. Life is the force which connects spirit with matter.

In the lower forms, we believe that the spirit is not sufficiently identified to retain its existence to a great length of time separate from and independent of a physical organization. (We have a report of a lecture by I. Rehn of this city, on this subject, which we shall present to the readers of the JOURNAL at an early day. It shows what science has done and where it has been compelled to stop.)

In man, we have the proof through spiritual manifestations, that his spirit has independent identity even while in the form. Spirits and clairvoyance see and speak of these as living realities, and this identity being immortal, produces special individualities that are indestructible, and thus distinguishes these from other forms of spirit which are immortal in essence but not in individuality. Matter, through organization, is raised to a plane high enough to be influenced by identified spirits. Thus on the other hand, force raises matter to a plane high enough to be influenced by higher forms of spirit. These improve and elevate the conditions of matter, so that after it has passed through various forms of organic life, spirit can use it, as was shown in our second article. We know that many ages must have passed before primordial matter was in a condition to yield to the action of identified human spirit.

We have seen that the mission of life everywhere, is to raise matter to higher conditions. It remains for Modern Spiritualism to prove that while the human organism an identified spirit exists which provides for the organism and through the vital forces, holds and governs the body, and causes it to do all that it can do. We prove the presence and power of the spirit, first, by its being seen by clairvoyance; second, by its actions in and through the body; and third, by the cessation of all these actions when it is removed either temporarily or permanently and certain magnetic conditions, or permanently at death.

**Evidence.**  
There are few things that the world needs more than satisfactory evidence. A friend, whose father has recently passed over the river that men call death, said to us, "Oh, that I could have the evidence you have of the truth of this spiritual communion." I like the doctrine you teach; I am pleased with the philosophy, and I would be happy if I knew positively that it was true, and that that dear father, whom I have loved and honored all the days of my life, is still my father,—still interested in me and mine, and more than that, as you teach, is watching over us and aiding us in all that is right and true. How shall I obtain that evidence which will satisfy my mind in regard to these things?

We replied, "Brother, that is a matter of growth." Well did Mrs. Stearns say at the meeting of our State Society, "That while we are talking familiarly about the Spirit Land, and our relationship to it, we could not realize what our feelings would have been twenty-one years ago, had any one spoken to us as we now speak to each other of these things."

Friends, it is a matter of growth, and many who hear of the wonders of Spiritualism, are continually asking, "Why can I not have just such evidences and manifestations?"

We answer, not with any disposition to sneer at you because you have not grown up to the conditions to receive these things. You have not labored patiently and earnestly for that development of your spiritual powers. You must learn the truth of the declaration that "Spiritual things are spiritually discerned."

You may hear a Spiritualist relate the concentrated experiences of years of mental and spiritual labors in a few moments, and then wonder why you cannot have just such experiences in the time that he or she is relating these. We would not discourage any from the investigation of this subject which we think is the most profoundly interesting one that can claim the attention of mankind. We know from experience that in this earnest investigation, we receive our compensation from day to day, and have a happiness which can only be obtained by no other means. One of the most important lessons in this investigation is that we be passive—satisfied with what comes: There is such a strong desire, at times, to have wonderful tests, and to have those of a peculiar character, and given precisely in the same way that we have determined to have them, that we lose very much by this. We should be willing to take just what comes to us, doing the best we can to prepare conditions for our spirit-friends, and then receive with gratitude that which they see fit to bestow.

Serif investigators have invariably found that the very best and most convincing tests come to them when they are not looking for them, and often in a manner that precludes the possibility of any mundane interference.

Spiritualism is not a mere mountebank show, in which we are to be continually looking for some wonderful novelty, but it is a grand religion and philosophy calculated to feed the soul and give it the very highest and best means of unfoldment and growth.

Those Spiritualists who have realized these facts, are not troubled about the folly and fanaticism which cling to this system, as barnacles to a ship, which, though they may retard its progress, are certain to be carried by it into the clear waters of a pure life, when they make do and fall off. We have sometimes wondered that Spiritualism should have taken such a firm hold of the minds of the people, and spread so extensively, when we have witnessed the amount of chaff and froth that has been upon its surface. We know that soap bubbles please children and are willing they should have them. But there is that which is more substantial than these in true Spiritualism,—that which stamps itself upon the lives of those who accept it.

Spiritualism as thus presented to the world by true men and women is a refutation of the folly that would have snuk any other system than this. We do not admit all this folly and fanaticism to belong to Spiritualism, it is only an expression of the credulity and undeveloped of humanity, which may be more fully manifested in the free atmosphere which Spiritualism has brought to the world, but which is in no way responsible for it. On the contrary, Spiritualism has within it that which will do more to remedy this evil than any system that has ever dawned upon the world.

Holding every one responsible for their acts is the only means by which mankind will learn to be wise.

#### THE SHAKERS.

A Revelation of the Extraordinary Visitation of Departed Spirits of Distinguished Men and Women of All Nations, and Their Manifestation Through the Living Bodies of the Shakers.

BY A GUEST AT THE COMMUNITY MEAL WATERVILLE, NEW YORK.

This is a pamphlet of forty pages, giving an account of some wonderful manifestations which took place in the presence of the writer, who visited a society of Shakers in the year 1843—five years before the Rochester killings.

The account is very interesting and very similar to the communications published weekly in the Inner Life department of the JOURNAL.

The communications are not reported verbatim, but bear evidences of being characteristic of the parties from whom they are said to come.

We have no doubt that the Shakers had many such manifestations, and we see in these another evidence of the folly and weakness of narrow sectarian association. They made no impression upon the public mind, and doubtless might have continued to this day without being heard of, outside of this little circle of peculiar people, and would certainly not have been believed by one where they are now by thousands. We do not mean to speak disrespectfully of the Shakers. They are a strictly moral people, so far as we know, but wonderfully ignorant of the physiological laws, if they suppose cellulos to be a natural condition. Their regular habits of living and temperance, have doubtless tended to develop many excellent mediums among them, but their peculiar notions would give color to the communications received, while Spiritualism with its diversity of individual character gives such a great variety of manifestations as to require an exercise of the judgment and reason.

This little book is quite readable and suggestive, and we would recommend its perusal as corroborative testimony in regard to spiritual facts and phenomena. There is a simplicity in the statements that is attractive, and an internal evidence of truthfulness which is always pleasant to meet with. It will be sent by mail. Price 25 cents.

The Pennsylvania Central Mail Road.

In these days when rail roads have spread over our land so that it is almost impossible to get out

of sight of the rail or the shrill whistle of the locomotive, it gives us pleasure to know that some of the older roads keep pace with all the improvements which mark the new. There is no better road than this,—its Conductors are obliging, its cars roomy and pleasant, the scenery along the entire route either to Pittsburgh or to Erie—for the Philadelphia and Erie Road is a branch of the former,—is picturesque, and often sublime.

It may not be known to many of our readers, that the depot at West Philadelphia, stands on consecrated ground. It is located upon the spot that was immortalized by Franklin in dying his kite, and which should be marked by a monument, for the wire of that kite was the first telegraph wire. Travelling through the rich counties of Chester and Lancaster, we have a fine view of modern agriculture. Along the Suquiahanna to Harrisburg, the river scenery is often beautiful, but it is in crossing the mountains and along the blue Juniata, as famed in song and so undescribably romantic, that the traveler finds many scenes that are unsurpassed in the world.

We would say to our friends that if they wish to see the evergreen mountains, they will find that this road furnishes the best opportunities.

#### Voices from the People.

Endorsement—Extract from a Letter By Dr. Nathan Smith.

DEAR BROTHER—I found in your JOURNAL, not long since, comments on the proceedings of the Illinois State Convention, and the conduct of its work as controllers; and allow me to say that I freely and joyfully endorse the position you have taken, and I find that all with whom I have met, concur fully with you in regard to the conduct of the persons who have done and are doing more to injure our beautiful philosophy than thousands of its opposers.

Your paper is growing better with each new issue, and your bold, unflinching exposure of tricks and impostures, and the exposure of impostors, make the paper worthy of all true men and women everywhere.

#### CONVULSIONS OF NATURE.

Letter from Dr. Samuel Underhill.  
BROTHER JONES—I have inquired of Nature, why we have such eccentric movements in the elements above us. The answer is, "They are caused by the vast internal commotions in the elements below us."

In turning back in the leaves of my memory, I realize that twice or thrice in my three-score and three years, somewhat like this has occurred. That unusual convulsion of this globe have been followed by universal eccentricities in the atmosphere. I ventured to predict during the convulsion in Peru and Chili that they would be followed by whirlwind tornadoes and curiously rains in the atmosphere. Even now, the waves in the United States below us is not quiet. Within a week, the inhabitants of Paducah have been shaken out of bed. Not until the internal commotions cease can we expect the elements above us to resume their wonted quietude. It may continue another year; it may change its form of action. We may have less rain and more hail storms. This dry action under us may send forth subtle gases that induce people to suicide and murder; for there seems to be an epidemic in these respects.

S. UNDERHILL, M. D.

Mrs. Emeline S. Fairchild, Examining and Psychometric Medium.  
Mrs. Wilcox gives the following account of her visit to Ripon:

In my recent visit to Ripon, Wisconsin, I had good opportunities to test the incompetency of Mrs. Emeline S. Fairchild, and have no hesitation in saying that she is one of the finest examining and psychometric mediums of the age. A lady, in calling upon me at the hotel, and without previous appointment, was controlled by her Indian girl, went over the life of the invalid in the most wonderful manner; told of the most terrible abuses she had ever seen in the hands of a man, and how she had just died from it; said to her, "Don't you have it cut out, it is not a cancer, etc." The woman sobbed like a child,—owed it all, and said that an ugly sore on the back of her head, pronounced by her old school physician, a cancer, and she was told that she must have it cut out, etc. Now I know that Mrs. F. had had no information whatever from any mundane source, of this case. Upon one occasion, she gave me one of the truest tests concerning my translated daughter and her husband, that could be given. I truly hope the investigating public will not permit Mrs. F. to encourage her to the fullest exercise of her valuable gifts. Like many fine mediums in our land, family cares have hitherto robbed her of her best powers, and the public of a truthful and reliable medium.

Her terms are one dollar for examining the Let applicants state, with one or two leading symptoms. Mrs. F. can bring the best of references, as one who for years has given her talent in her own neighborhood, without money and without price, and is now reduced by circumstances to the necessity of taking a reasonable compensation. Will Spiritual papers please copy and assist another deserving disciple to the place of public usefulness?

#### SALT LAKE.

Extract from a Letter by Abby M. Ladin Ferree.

BROTHER JONES—I sit under the trees in a beautiful garden, the fruit hanging in rich clusters over my head, while the water is running in little streams about a foot apart. I like Salt Lake; yes, certainly I do—what I have seen of it. It is a most wonderful city, resting on the mountains, enclosed by greater mountains.

In coming to this city by stage, we ride along the lake over twenty-seven miles. The lake looks like a broad belt of blue, with amber edge.

Along the stage route are fields of waving wheat and corn, and fruit trees and flowers in every garden. The holy hock is beautiful, with its deep red blossoms, pink and white, which welcomes us to the Territory of the Saints; reminding us of olden times, of the old home on the hills in the Empire state.

The footprints left by man are the same all over the earth. Prejudice is the only barrier to shut out from us, rest, peace and happiness.

Under the trees yesterday, telling the lady and gentleman I board with, of "The Magic Staff" of Emma Hardinge; the lady asked, "Have you some of those books? I should like to see them."

I was sorry that I had not, but I told them that I could send for them. How I wish that I was well and strong enough to speak to these people.

I called on Amelia Young, the favorite wife of Brigham Young; Saw Joseph Young's wife there. Amelia is a pleasant lady—interested me very much, and opened her pretty parlor and showed me the portrait of Brigham, and the photographs of her father and mother,—fine looking people. She opened the fine piano, and then retired for a moment, returning with some strawberry wine, which she made herself. It was very good.

ABBY M. LADIN FERREE

Salt Lake City, July 18th, 1869.

#### The Spirit Home of Father Himeshaw.

BY WILL C. ELLIOTT.

Three changeling beauties, rich and bright,  
Immortal stories, come of light,  
Eternal scenes of truth and love,  
All brilliant, glow around, above!

A mania in the Inner World was built by his angel-friends for Father Himeshaw, the spirit of whom, many a day had been calmly waiting for its true light from earth.

It was a happy day to "Uncle Seth," at last, when the band of spirits, which he so often had seen in his last earthly moments, rejoiced with him at his own "new birth."

"All is well," were his heart-felt expressions just before his spirit passed to the "beautiful beyond," where awaited him a most loving one with blessings, a wealth in immortal bloom.

Now, in the beauty of holiness, the two are wed, in a blissful angelhood, dwelling together in unity and love.

A few years ere the beautiful spirit of this good-man first ascended to the Summer Land, a picture of his Spirit Home was painted in oil, and sent him by Mr. Wolcott, trance artist. It was of very large size, most skillful in design,—the painting glows in most pleasing colors. The work was done in two hours.

The scenery around the heavenly edifice is most enchantingly beautiful. Away beyond, there rises in glory a mountain. How placid and lovely is the lakelet yonder, whose nectar waters, flashing in endless light, come forth into a pleasant basin, and thence flow on in laughing ripples along in the brooklet's mystic way. Lo! how burns here and there, the summer freshness of the graceful trees. In their evergreen boughs sit and sing the sweetest birds! Near the golden banks is a flowery arbor. It is social retreat. In the sweet home of inner life, how many "a thing of beauty is a joy forever," in spirit!

Away, away up in the holy distance, dimly to be seen from this celestial palace, there is another still, far, far brighter and purer home. It is the permanent abode of this angel pair.

For the Religio-Philosophical Journal.

#### "THE FIRST CAUSE"

of Existence,

Essentially, Positively and Briefly Stated.

BY N—

Life and spirit are either one and the same power, acting separately or jointly in concert with different degrees of power,—or they are two powers, necessarily acting together in harmony, as before said.

The essential element and character, and purpose of LIFE, is action,—the action of life for the production and manifestation and protection of life.

The essential element of spirit is action, spiritual action, in union with the action of life for the production and preservation of spiritual life.

We have here, then, the two highest powers known, acting in concert, and capable of producing whatever has been produced, or whatever can be produced, in any state of existence.

Matter always existed, and always will exist. There is no way of getting rid of it.

It always had qualities and properties and conditions of existence, and these have been continually changing in some way. In nature, one of the main consequences of change is improvement, tending more or less toward perfection. Life and spirit have always been in active operation, at work in and with matter. What else was there for them to operate upon? What else was needed? Were they not qualities, properties, powers inherent in, and component parts or elements in some degrees of matter? In their operations, do they not germinate, invigorate and reproduce, most distinctly, their true nature and character, in some visible degree, with and upon matter?

Is it not so in the mineral kingdom? Is it not so, very visibly, in the vegetable kingdom, and still more so in humanity, in the great variety in the different human species. The matter of the planet earth, both land and water, is most wonderfully alive, as shown by its innumerable and necessary and useful productions?

Endless time and boundless space are generally considered as not being matter, but affording the necessary time and space for the location and storage of all quiet or changing matter, free for all kinds of action.

Second; must not that life and spirit necessarily be in the matter acted upon, properties and qualities of it; or is matter a property and quality of life and spirit? And under their control so far as existing conditions will permit?

Of all the doings of life and spirit, what have they produced that does not have and partake of the three qualities and powers of life, matter and spirit?

So far as we can see, do life and spirit, or can they act independent of matter, or of something actually connected with matter? What do we know of mind, the human mind, the intellectual power, only as it is connected with matter?

#### The Religio-Philosophical Journal.

This ably conducted and well-printed journal has been laid upon our table. Without going into any detail, as regards its merits, or demerits, we are pleased to see a disposition, on the part of its editorial corps, to treat all subjects and persons with candor and courtesy.

It is a bold advocate of the "Spiritual Philosophy," and much of its teachings seem to accord and harmonize with that "book of books"—Nature. We endorse many of its views and honestly believe that all will be benefited by perusing its well filled columns. It would cause people to think and read—a thing so much to be desired, yet so lamentably neglected.—*The Medical Scalp.*

The rays of the sun shine upon the dust and mud, but they are not soiled by them. So the true philanthropist can pursue his noble work among the vilest of humanity and remain pure and untainted.



## Religio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 34 FLOOR.

S. B. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CHICAGO, AUGUST 28, 1869.

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All letters and communications should be addressed to S. B. Jones, 192 South Clark street, Chicago, Illinois.

The Pen is mightier than the Sword.

## THE INDIANS.

A SEANCE—WONDERFUL DEVELOPMENTS—WILLIAM PENN.—THE INDIAN CHIEF AND THE DIPLOMATE—THE MEDICINE MAN CONSULTED.

There are hardly two religious denominations at the present day that agree in regard to the attributes of Deity. The Mahomedan, the Brahmin, the Chinese, in fact all the so-called Pagan nations, entertain as correct ideas of Deity and the peculiar manifestations of His inherent power, as any of the so-called orthodox churches of the present day. The idea entertained even by the Brahmin, that the soul will be eventually absorbed by Bram, and that it will become a part of the Infinite, and rule over the destiny of nations, has within it a certain element of consistency, which, when closely examined, any one can not fail to recognize. That the human soul will become a part of God is a mistake; but that it is already a part of Him, is correct. The Brahmin only expected to realize what already exists.

Even the Indians, rude and uncultivated as they are, have some beautiful notions in regard to God and His dealings with His children, far more consistent in their nature than those entertained by the various orthodox churches. In burying bows and arrows, cooking utensils, and sometimes a pony with their dead, they only symbolize what they believe exists in the Summer Land. Their views in regard to the beautiful hunting grounds and homes in the Spirit World, are indeed sublime, and convey the important lesson that their ideas were gathered from those who saw the scenery there with their interior vision or inner senses, and described the same to those less favored. Some of the religious creeds of the Indians are indeed grand, and demonstrate conclusively that they are far in advance of those who believe in the atoning grace of Christ crucified, or who believe in a place of endless torment, where burning sulphur sends forth its disagreeable odors to greet the senses of those confined there through the endless ages of eternity.

As is well known, the Indians attribute the manifestations made through their different mediums to the Great Spirit, and, of course, attach greater importance thereto than we do, for we well know that communications from the Spirit World, many times, are not truthful, owing to the simple fact that the spirit communicating has not a clear idea of that which he wishes to impart.

## AN INDIAN SEANCE.

An Indian seance, especially among some of the Western tribes, is really of great interest, for it forebodes a grand truth connected with spiritual manifestations, although the proceedings thereof are conducted in a manner not calculated to interest those who have seen manifestations of a high order.

An Indian agent, whose name we do not now remember, was invited by the Medicine Man of the Camanches, to visit his tent, and he would show him some wonderful manifestations of the Great Spirit. At the time appointed, the agent repaired to the place designated, and found the Medicine Man ready to hold conversation with the intelligence of the Spirit World. In appearance, the medium was tall, his eyes large, and seemed to glisten with an inward consciousness that he possessed more than ordinary powers. After sitting a few moments, he became entranced, and rising from his seat, delivered an address in plain English to the agent, detailing the grievances of the Indians, and the wrongs they were subject to from the hands of the Government, and appealing to him to do all in his power to remedy the evils that already existed, and give the Indians their just due. The controlling influence purported to be William Penn. After he had withdrawn his control, he was taken possession of by the spirit of a Frenchman, and was made to talk in the French language, much to the astonishment of the Indian agent. The influence that next controlled was an Indian connected with this tribe, who had been cruelly murdered by some soldiers while in his own wigwam, molesting no one, and attending to his own business. He appeared to manifest a revengeful spirit, and actually took hold of a hatchet, intending, no doubt, to kill the agent, but was induced to deposit by the spirits who allowed him to communicate. After these peculiar communications, the influence seemed to be exerted to cause a different character of manifestations. The tent became at once agitated as if the wind was blowing furiously, although at the time there was a perfect calm. It swayed to and fro, as if some mighty power was at work, and gentle raps were heard all about, resembling the falling of small hail stones. This continued, perhaps, for about twenty minutes, when the bow was taken from the side of the tent and the string properly adjusted, and this same invisible power carried it out of the tent and hung it on the limb of a sapling near the door, thus ending the seance.

Spiritualism among the Indians is indeed worthy of careful attention, for the phase of manifestations of that character which are, many times, more convincing to the skeptic than those produced through our own mediums, for it is not generally supposed that the Indians are as skillful in the practice of deception as the whites usually are.

The prophets of the Indians are generally very mediumistic, and are not often mistaken in their conclusions in reference to future events. Among some tribes, the real cause of the manifestations are not well understood, and of course it is perfectly natural to ascribe the cause thereof to the Great Spirit.

Living generally in the forest, they are brought in close contact with Nature's works, and inclined as they are to muse thereon, their meditative qualities often become finely developed from that source alone. The little flower, the murmuring stream, the noise of the winds sweeping over the prairies, the music of the birds, the tramping of the buffalo, when left alone to their influence, they exercise a wonderful effect over the mind.

At one time, when several tribes of the Western Indians were congregated at one of the forts in Kansas, for the purpose of making treaties, one of our officers, a skillful diplomat, had by his artful interrogatories and cross-examination, so bewildered one of the chiefs that he finally would not answer him at all, but requested him to desist a few moments. Stepping aside from the group of chiefs with whom he was associated, he held there a brief interview with a young Indian, who was quickly seen to jump on a fleet pony, and start in a westerly direction, for what purpose, of course, our officers could not divine. However, the mission of the young Indian was easily solved. The questions of our officer had puzzled the old chief, and he had dispatched this messenger to hold communication with the Spirit World through one of their mediums, or Medicine Men, and obtain an answer to those identical questions, and receive such information as the controlling spirit might see fit to communicate. After the interview, he hastened back to camp, and imparting to the chief the information desired, the council was renewed, and all the questions of our officers were clearly and satisfactorily answered, and a new field of thought originated, that they had not anticipated.

At this interview, the chief was indeed puzzled; but the Spirit World—the kind messengers there, imparted to him the information desired, and enabled him to meet the skillful diplomat sent to treat with the Western tribes.

Indeed, how little we know of the grandeur of their past history. There is beauty in their language that speaks of flowers, of rippling streams, of the bland zephyrs, of the starry firmament, of the impulses of the heart, and that is eminently calculated to expand the mind and enlarge one's comprehensions of Deity.

Hardly a Western tribe whose vocabulary consists of over seven hundred and fifty words, while it is often the case in some tribes that one hundred and fifty words constitute the language to express ideas.

The tone of voice used in talking by some of the tribes, is indeed beautiful, commencing always in the expression of a sentence in a high tone of voice, musical and sweet, which gradually becomes lower and lower until the full utterance of the thought to be conveyed.

But the destiny of the Indians is known. Fading away is written on their leafy homes. The burial grounds of their ancestors, sacred always to the living, are no longer respected. The past has been to them full of vicissitudes, and the present forebodes no bright future on earth. Corrupt traders have sown the seeds of vice and crime among them, and they have "become as one of us," no longer the pure children of nature, as when in the past they sketched on sand, the ship that was to convey the white man to their shores, or when one of their number invented an alphabet to convey the ideas of his tribe. Yes, fading away; but after they pass over the shining river to their beautiful spirit homes, all they can desire, and with their pure magnetism, sparkling with health and vitality, they return to earth to benefit those who have been instrumental in causing them so much trouble. Beautiful is their mission in the Spirit World! With their wigwams wreathed in unfading flowers, they can repose and hold communion with the Great Spirit, knowing that the voices which they learned of the whites, can not invade the same.

How weird their history, so full of hopes, romance and mystic charms! How bright their future in the Spirit World! How bright their progress, towards the highest angel band, never failing to send from the sparkling fountains of their nature, jets of pure spiritual magnetism, to assist struggling humanity on earth-life. God bless the Indian spirits in the Summer Land, for Spiritualism would not stand where it does to-day, had it not been for their influence!

"Children of Nature in the spirit sphere,  
Who visit earth, each heart to cheer,  
To impart from their overflowing souls,  
Sparkling magnetism—more precious than gold  
From their bow-wow-whistles, salute above  
They come to earth, on a mission of love  
With love towards all, salute towards none,  
They come from their joyous spirit homes,  
To elevate those within whose mind  
Faith, Hope and Charity have entwined  
A wreath of Aspirations, beautiful, grand,  
Such position of which they understand,  
Interpreting the language it imports  
"From the Book of Nature, God's counterpart!"

## LOVELAND ON THE NATIONAL CONVENTION.

"It proposed in the future to establish a Publication, or a Central Bureau, for the publishing and analogous work for the progress of truth. Do these things need to be done? They must be done as well as many more. But, as said before, the intention is to kill the Association, and thus nip these incipient efforts for good, in the bud. Why? Some individuals aspire to become the publishers of the spiritualistic literature as a private speculation. They don't wish a rival establishment having no end to serve except to furnish books, pamphlets, papers, etc., at cost to the public. It would hurt their

gains; hence it must be hindered. Others don't happen to have been chosen as officers of the Association, and their inordinate egotism is hurt, and therefore, the sentence of death is passed, in their intention. Still again, there are not a few fanatics, who having abdicated all their own common sense, if they ever had any, and given themselves up to every breath of impulse, under the pretense of spirit influence, would abrogate all law and order, and give every convention, and all the concerns of life over to the control of spirits. They have always fought every form of organization, and will unite to destroy the organization.

The above is from the brain of Rev. J. S. Loveland, published in the *Present Age*, of August 21st. It will be remembered by those who were at the First National Convention held at Chicago, that this same man came to the Convention with his pockets filled to repletion, with articles for organizing the Spiritualists of America. A Central "Bureau" was then his theme. A place was provided for a Pope and sundry Archbishops and Bishops. Priests were also provided for under names—Central Bureau, and subordinate Bureau, &c., &c.

Suffice it to say, that Mr. Loveland's plan was rejected. Hence it will be seen why he so soundly berates the members of that Convention. The whole thing was a collusion of principle from the ecclesiastical organizations of Old Theology, designed to give prominent place, money and power to officials.

Two years after that defeat, Loveland and Wadsworth torn up at the Third National Convention at Providence, and got themselves appointed to the *care* of all mediums, to define Spiritualism, etc., etc. They devoted one year's time to their labors upon this subject, and made their report at the Cleveland Convention, therein denouncing mediums in more vituperative and vindictive terms (giving names of many of our best mediums) as impostors, than has ever been done by our most bigoted opponents.

The action of that Convention, upon their report, is fresh in the memory of the people. It was indignantly rejected, and its authors have been held in disgrace ever since. Still Loveland prowls about the flesh-pots, he is after the pot luck. He was a priest before he became a Spiritualist, and knows that good things are often laid away for the priesthood—that impudence, impurity and opportunity are means never to be lost sight of by men of his stripe, so he turns up again in the columns of the *Present Age*, urging his plan of organization, this "Bureau" system.

The centralizing power of a Bureau and Sub-bureaux, is by no means to be abandoned.

His plan of determining who are mediums, who are impostors, who are fanatics, who have abdicated all their own common sense, if they ever had any, and given themselves up to the very breath of impulse, under the pretense of spirit influence, "is to be carried out by a Board of Censors, of whom he is to be chief, of course. The same Bureau is to control inspiration, and determine what shall be said and published.

O, fel! The twaddle about "some individuals who aspire to become the publishers of Spiritualistic literature as a private speculation," is too contemptible to require notice. This happens to be a free country where anybody has a right to start a printing establishment and publish such books and papers as they please. What would have been the condition of the "Spiritualistic Literature" to-day, but for the "private enterprise of individuals?"

His reference to disappointed would-be officials is perfectly applicable to himself. He has ever aspired to official position. Hence he sought to become President of the Illinois Association of Spiritualists when there was no vacancy. To that end he conspired with Jamieson to get up a spurious meeting, at which but two small societies had delegates; he himself assuming to represent a society that never elected him. At that august meeting held in one of the most out-of-the-way places in the State, he had his name proclaimed as President of the Illinois Association of Spiritualists, an office, then and now held by Milton T. Peters, Esq., of Chicago. No wonder the *ex-Reverend* talks of "inordinate egotism being hurt!" Who has had more experience in that class of hurts?

Poor fellow, he should know that sharp-edged tools are not designed for the use of children.

## NATIONAL LABOR CONGRESS.

This body, which met in Philadelphia during the past week, to hold its third annual session, was attended by some two hundred and twenty-five delegates, seven of whom were colored, and one woman from Massachusetts.

A disgraceful attempt was made on the part of some, to exclude Miss Susan B. Anthony from a seat, she having presented credentials from the Working Women's National Association, of New York city.

The report says that quite "a breeze" was raised by the Committee on Credentials, asking to be excused from examining Miss Anthony's credentials. They were excused, and a motion made to admit her.

A printer from New York denounced her as being the foe of labor, not paying the same wages to women as to men, and having the *Resolution* printed by her. Before any motion could be made to let Miss Anthony reply, her assailant moved to lay on the table the motion to admit her, thus cutting off debate. Everything was confusion. The President, a German, evidently prejudiced against Miss Anthony, decided that the tabling motion had been carried, and the convention adjourned.

Miss Anthony was called to the platform, a meeting organized and her reply was heard. Her paper was printed in a job office, she not owning any part or having control over it. The women employed in it were paid more than any other office paid to them, and she had no knowledge until recently that it was what is technically called a "rat office."

There was a great deal of feeling displayed at the hasty action. It evidently springs from a dislike of Miss Anthony's advocacy of Woman's suffrage.

Miss Anthony may be hurt at such prospect.

live action on the part of those professing to be engaged in the cause of reform, but the cause, of which she is one of the acknowledged leading advocates, will not suffer. Such proscription will tend to nourish and invigorate it rather than retard its spread and growth.

It was often said that every egg which was thrown at the abolitionists, hatched a dozen. And the illiberal, blinded and bigoted, who essay by their proscription malice to stay the progress of female suffrage, do but accelerate its growth. We, therefore, rather rejoice to learn of the manifestations of petulance of the opponents to this branch of reform; as it clearly evinces the fact that the friends of the cause are beginning to be heard and felt.

Miss Anthony was finally admitted to a seat by a close vote, 55 to 52. This is a triumph to be pleased over, and speaks badly for the liberality of a large proportion of what we thought we had reason to hope, was a more liberal body. But ground has been gained *never more to be lost*. Glory to God! the car of progress does move, though it be but slowly; and event after event is hastening the day when the fact that "all men (and women) are alike free and equal," will be practically accepted.

## ORTHODOX MORALITY.

We notice that a clergyman in Indiana has been condemned to receive an "admonition" from his superior in office, for the offense of "going to see the Black Crook." This reminds us that the naughty newspapers of New York, which do not have reverence for "the cloth" before their eyes, asserted that during the religious anniversaries in that wicked city, the attendance upon theatres manifestly increased, particularly at the spectacular theatres.—*Ex.*

It is really astonishing at the amount of vice and crime at the present day among the various orthodox churches. The sanctimonious garb of pretended believers in the vicarious atonement, Christ crucified, and endless torment, covers a multitude of sins, the real nature of which the people know not little, until the false garb is thrown off, when the true character of the "image of darkness" is made apparent. It is a well attested fact that all religious anniversaries or conventions in the City of New York, largely increase the attendance at theatres and opera houses, especially when spectacular drama is the principal attractions of the stage.

How many crimes have been committed under a religious cloak! How many fair flowers taken from the family circle and deprived of their purity by orthodox divines! How many acts of licentiousness are committed by those who in solemn mockery say their morning and evening prayers! Well, orthodoxy should hang its head in shame, or endeavor to inaugurate a higher standard of morality among its professed believers. What better, however, can we expect of the devotees of a doctrine that inculcates the idea that, sin first—then repent, and your garments are as white as ever! Such a doctrine offers a license to sin, and is no better than the sale of "indulgences" by the Catholics. In the first place, no fee is exacted, while in the second place, the forgiveness must be obtained through the priest at so much per sin.

"Orthodox, look at your own acts to-morrow,  
Nestling in the heart of your 'angel band,'  
Remembering that Morality will not endure  
Your charges made to reprimand  
The acts of Spiritualists, harmonious, free!  
But who, indignant, do not, hold!  
Says, 'Look beneath your sanctimonious garb,  
For alicers, sin, in numbers untold,  
And there you will find enough to do  
To heal the wounds of your own sin sick soul!"

## MRS. ADDIE L. BALLOU IN DAVENPORT—PORT-B. B. JONES—ECLIPSE—MARRIAGE CEREMONY.

A pleasant little affair came off at Davenport, Iowa, the other day. The people of that goodly city were surprised on the morning of the 10th, by the matrimonial union of one of Rock Island's oldest citizens—Mr. Alvin Hall, and Miss Maggie Mellers, of Davenport, niece of the indefatigable photographer, B. B. Jones, to whose faithful devotion to science and his art, aided by others, that city will ever be deeply indebted for the magnificent photographic delineations of "old Sol" in different periods of the eclipse, and of whom the *Gazette* speaks as being a "martyr to science," for while others were gazing in wonder and awe at the celestial phenomenon, his expansive roof was so crowded with spectators as to make it necessary to bar the doors to prevent the crush of the curious from crushing it. He, shut into the "dark room," or developing closet, was "doing old Sol" in living art.

Mr. Jones is a Spiritualist of long ago, and will be remembered as a worker for the cause in extending the circulation of the *Religio-Philosophical Journal*, and *Banner of Light*, and who, two or three years ago, was assisted through their influence and his many warm friends, in re-establishing his business and a home, over the ruins of a merciless fire which swept away his all, leaving his family homeless and himself without visible means of support.

Maggie, true to the faith of her kinsman, chose to have the ceremony performed by a minister of the Spiritualist Gospel, and sending to Chicago, obtained the services of Mrs. Addie L. Ballou, and just as the first blush of early morning spread her crimson on the cheek of a cloudless day, kissing away the dew by the warm lips of glad sunshine, and drying the tears that night had wept under her sable robes, with the white kerchief of day, a few friends met in the spacious rooms of B. B. Jones, where the marriage ceremony was performed in accordance with the privileges granted by the Religio-Philosophical Society of Illinois.

The parties started on a trip to the East, on the early train, where, perhaps, many blessed angels will accompany them, till tired of wearying travel, they return to their pleasant home at Rock Island, and accept the cordial greetings of many warm friends.

## "EXTENSION HALL."

Don't fail to send for the above entitled Book. See advertisement in another column. It is worth six times its cost. For sale at this office. Price 75 cents; postage 8 cents.

## SPIRIT PICTURE.

Dr. Morrell, late of Chicago, now residing in New York City, sent us by mail, a few days since, a most beautiful photograph, taken from one of Anderson's drawings of the spirit likeness of "Sunshine." This spirit often entrances and speaks through Sister Morrell, in a manner to really cast a halo of sunshine around the circle, however gloomy conditions may be. We speak from our own observations.

This is the likeness of one of the aborigines of America—an Indian girl. For exquisite mold of features and form, we never saw superior in earth-life, no matter of what nationality or culture.

When it is considered that Anderson's spirit likenesses are often recognized as true to life, only as much more beautiful, as the spirit form may be more refined than the gross material form, it may consistently be believed that this likeness is true to the life of the spirit of the lovely Indian girl, known in the Summer Land as SUNSHINE.

Thank God for a knowledge of the truth of spirit communion; for a knowledge that when we lay aside the gross material form, we shall be clothed upon with immortality—a spiritual body, true to our own individuality, but almost inconceivably beautiful!

We shall in a few days have a supply of these photographs for sale, when terms for the different sizes will be made known through the columns of this paper.

## MARTIN THATCHER.

Who is referred to by Dr. Swan, under "Special notices," was some months since, induced to come from New York to our city to superintend the management of one of our best Insurance Companies. His office is 151 Washington Street.

He will tell how Dr. Swan restored to him the use of his own arm, which had become nearly useless; of a cure performed by him, on his (Mr. T's) daughter, nearly if not quite as marvelous as anything heard of in modern times, also how his Uncle, Gen. T. R. Pratt, of New York, was suddenly rescued from an attack of apoplexy by him, and at the same time cured of the effects of a former paralytic shock.

He can also give many other cases of which he has personal knowledge, of what would seem almost miraculous cures effected by Dr. Swan, through this wonderful gift of healing

## Personal and Local.

Mrs. F. O. Hyzer is still engaged speaking at Baltimore.

J. H. W. Toolhey has returned to Providence, R. I., and is ready again to answer calls to lecture.

Dr. Newton, the healer, will be in Buffalo Sept. 4th, 5th and 6th. He then goes to Leavenworth City, Kansas.

Moses Hull speaks at La Porte, Indiana, Aug. 29th. Former announcements in reference to his speaking there, were incorrect—hope we are right this time.

Dr. W. D. Blain lectured, morning and evening, Sunday the 13th inst., at Crosby's Music Hall, to good acceptance, for the benefit of the Children's Progressive Lyceum, of Chicago.

Mrs. Wilcoxon, who, during the past four months, has been lecturing in Illinois, Nebraska and Wisconsin, is now at liberty to answer calls. She has been doing a good work, and should be kept constantly in the field.

In the Speaker's Register, this week will be found the name of Dr. Akely, who announces his willingness to aid the cause of progress and reform by entering the field as a lecturer. We recommend him as an honest and upright gentleman.

Addie L. Ballou is now in Michigan. She attended the Battle Creek Convention, lecturing on the following subject: "True religious reform and the delinquencies of professed Spiritualists." Societies who desire her services, can address her in care of this office.

Mrs. Fannie Waseelock, the well-known medical clairvoyant, has now returned from an Eastern tour, and can be visited or addressed for medical advice at her residence, New Hartford, Butler Co., Iowa. This is a small railroad town, nine miles west of Cedar Falls, Iowa.

Dr. Wm. R. Jocelyn and his most excellent lady, have returned to Chicago, and may be found at 148, Fourth Avenue. The past few weeks, the Doctor has been engaged lecturing, healing and giving clairvoyant examinations of the sick, at Sterling, Dixon and Prophetstown, Ill. His mediumistic qualities are finely developed, and we predict for him a brilliant future. Assured by Mrs. Jocelyn, no disease, however stubborn, but soon yields to their united efforts.

E. V. Wilson sends us the following: "We have just closed a series of very interesting meetings at Lockport, Bloomington, Watseka, Canton and Yates City, Ill. Our success has been all we could wish it; pay all we asked; attention superb; attendance large, and an abiding interest manifested everywhere, each meeting concluding with the question, 'When will you come again?' Bless the people everywhere, for they are earnest and faithful to the demands of Spiritualism. In our next, we shall write in detail."

D. W. Hull has been lecturing in Watrous, Mich. He holds a discussion at Salem Centre, Ind., commencing Sept. 6th and continuing until the 11th, with Rev. R. D. Macartha, on the following questions.—Mr. Hull taking the affirmative of the first, but the negative of the second proposition:

1st. That the phenomena and revelations of Spiritualism, proceed from spirits of the departed.

2nd. The Bible is the basis of moral obligations.

Mr. Hull is also soon to have a discussion with Elder Sweeney, of Chicago, at Kendallville.















